

# ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

GILBERT HAVEN, Editor.  
ALONZO S. WEED, Agent.

BOSTON, FEBRUARY 8, 1872.

Established January, 1823.  
Volume—49. No. 6.

## PUBLISHERS' ANNOUNCEMENT.

**FATHER TAYLOR.**—The Sailor Preacher—how well he was known—how his words, quaint and original, were quoted—how much he was loved! How, for long seasons when in his best estate, crowds flocked to listen to him—the outside curious sheep never allowed to keep away his rough pea-jacketed lambs from this brave, great-hearted Gospel shepherd! How universally his genius was conceded by men of genius, and his eloquence applauded by themselves the most eloquent!

His life was full of romance even as it was full of faith, cheer, and humanity. In the simplicity of his Christian spirit, the geniality of his humor, the sharpness of his quick, flashing wit, the poetry, pathos, persuasiveness of his descriptive speech, and as also in the thunder and lightning of his startling warnings, he sprang up to have his beauty, power, and tenderness acknowledged, wherever the flag of his country floated from the mast on the sea, or the staff on land. Since his euthanasia at a good old age, reverence and affection, in all directions, have been eager to eulogize his goodness and greatness, to tell of our experiences of and with him, and thus with wisely scattered contributory rays to keep his memory bright with a living lustre.

Hence, those who were familiar with him to admire him, and those who would learn what he was, will be pleased that they can have the graphic, animated and anecdotal memoir of him, prepared by the vivacious and sparkling pen of Rev. Gilbert Haven, assisted by the story-telling and narrative gifts of Judge Russell. This agreeable volume has just been published by B. B. Russell; and though it may be open to some slight criticism, one thing is certain, it is no more dull reading than an interview with the subject of it would have been prosaic, sombre, or tedious.

The above is from the Boston *Daily Transcript*. Everybody should read the life of "Father Taylor,"—price, bound in cloth, \$1.50. We will forward a copy to any one sending two new subscribers for ZION'S HERALD, and Five Dollars. This is a rare opportunity to get a valuable book, really for nothing.

We will also give Tyerman's Wesley, the first volume of which is already published, three volumes octavo, price \$7.50 for six new subscribers and fifteen dollars.

**HE CALLETH THEE.**—How thrillingly sweet these words sounded in the beggar's ears and heart, as he sat by the gates of Jericho, heard the trampling crowd, learned the meaning thereof, and sent forth his helpless cry to the passing Saviour, "Jesus, thou Son of David, have mercy upon me." The crowd rebuke him for his impertinent interference. But so much the more did he cry. What cared he for the crowd, what cared he for the disciples, who were perhaps feeling a little exalted, just then, with the thought of their own sagacity, in accepting earliest such a leader, and of His sagacity in inviting them to be His chief followers. So some of His later ministers may have been unduly puffed up by displays of His own power and popularity, and fancy that they are the cause of His success, not He of theirs.

But crowd or clique could not stay the cry of the blind old beggar. He wanted something done for himself; he would have it. "Have mercy on me!" He gives Him his royal title. He has heard the story of his birth, and believes it. At the gates of Herod's city, in danger of the sword of Herod's officer, not knowing but it was then sweeping down on his traitorous neck, he persists in his confession and cry.

He wins by that persistence. The crowd suddenly surge back. Jesus stops, orders the crying beggar to be brought. Staggering and rejoicing, he rolls to His feet, casts away his old blanket, and hastens to His unseen presence. "What do you want?" "Sight." It is given, and the beggar marches in the train rejoicing.

Will you copy his example? First, feel your blind condition. You must know that you are spiritually sightless. Till you know this, you cannot see. That poor fellow would not have cried, had he not felt how

blind he was; and he probably never felt it so keenly as when Christ was coming near him, and he could not see Him. How he longed to fasten his eyes on Him. How he felt this terrible deprivation. How the poor balls rolled and rolled in their sightless orbits, to overcome this impossibility.

So you must feel that you are blind, before you can see; feel it as you try to look at Christ. If you can't see Him as your Saviour, as your Lord, and your God, your intimate and personal Redeemer from sin, as your All in All, on earth and in heaven, forever and forever, then you are blind. As you feel this dreadful blindness, cry mightily to Him for salvation. "Have mercy on me!" "Me, the chief of sinners, spare!" Let nothing come between you and this cry. Let no business, no pleasure, no family, no anything prevent you. Perhaps you have said many things against Him. Perhaps you have printed them; and His enemies and yours will requite them, as His enemies are now quoting the words spoken in darkness by Hepworth, Osgood, and Huntington. Perhaps you have been a preacher of the false faith. Perhaps you were once a preacher of the true, a disciple and attendant of Christ, and have since denied the faith you once enjoyed and proclaimed. No matter what you are, or have been; if you feel your blindness, and His power to save, fling away your blanket and come. "He calleth for thee." That cheering word will encourage you, "He calleth for thee!" He stops the crowd. He will stop the Universe, so that you may see. "O, come, sinner, come." He calleth thee. He will save, if you come seeking light. "Be of good cheer, thy faith hath saved thee!" Faith always saves, faith only saves. Believe, and be forever blessed. Wait not over your errors and follies. Cling not to your beggar's garments. Come to Jesus now, now, now! Awake, arise, or be forever blind, forever dead, forever damned. He calleth thee.

We are pleased with *The Atlanta Advocate's* improved state of feeling. For the first time that we remember, in any references to the HERALD, last week it was kindly affectioned in brotherly love. It still has to reflect a little on our facts about Pittsburgh, which it would not question, had it not wanted to hold back a little in the surrender. But it is, on the whole, so generous, that we can readily pardon that deficiency. It has to spice its praises with a bitter herb or two, that relieves its garden, and does not harm the dish. It gives some facts, which we gladly report:—

"We rejoice in the favors of the HERALD to our work, especially toward Atlanta and our (Georgia) Conference. Nevertheless, its repeated attacks upon this quarter are remarkable. The editor of that paper seems, as yet, not to apprehend the fact, that the policy of this Conference is to give colored members 'position' in the Conference as fast as circumstances will allow; or, that the Presiding Elders of this Conference receive from the Missionary fund only from three hundred, the lowest (paid to a white man and a Northerner), to seven hundred and fifty (the highest) dollars each, not making any difference in allowance between the white and colored, the Presiding Elder of the Savannah District receiving seven hundred dollars, which is fifty dollars more than any white man in the Conference, with one exception; or that the colored members are taken into all of the counsels of the Conference, and have an equal voice in disbursing all of its funds. As the HERALD knows all about our Southern work, of course it understands how this is in other Conferences. Will it please inform us? We do not ask for random guesses which may be farther from the truth than Boston is from the Gulf, but facts from the records."

We have never questioned these facts. Nay, we have asserted the like again and again. We know and commend much of the present "policy" of the Georgia and Alabama, Tennessee, and the Gulf Conferences. We visited the Tennessee Conference before our brother was installed at Atlanta, and had a pleasant interview

with white and colored members of the Conference. Though the leaven has not fully leavened the lump, it is fast becoming so. It is to perpetuate and complete that work, both there and elsewhere, that we have urged no compromise in any particular with the sin of caste. We have never made "an attack upon that quarter," or any other, except when there was a departure from principle. We abhor casteness, whether in Boston or in the South, and shall never cease, by the help of God, to denounce it in every place. *The Atlanta Advocate* has our best wishes, prayers, and help in this holy war.

*The Vermont Messenger* does not approve the re-establishment of the Troy Conference Seminary at Poultny. It says:—

"It ought not to come back. We trust no one will be so unwise as to save the Poultny property to the Methodist Episcopal Church for the purposes of education after the trials and failures of the past. Vermont never has supported, and does not now support two seminaries. The Methodist preachers have paid and do now pay largely for their support. The prospect, however, is fair, if the field is left clear to the Vermont Conference, that the noble and prosperous institution of instruction, under religious influences, will be sustained for a long time to come by a sanctified and liberal laity. To which we trust all friends of education in the Methodist Episcopal Church in Vermont will say, Amen."

To all which we also say Amen, if the revival of the Troy shall harm in the least the prospects of the Vermont Conference Seminary at Montpelier. But Poultny and Newbury were for years two of our most flourishing schools, sending out hundreds of cultured youth. We hope Montpelier and Poultny may again be. As the Troy school hardly affected the Newbury, so would it hardly affect the Montpelier. We approve of the *Messenger's* position, if harm shall come to the noble school and noble efforts of our Vermont brethren through the revival of the other school. But that we are compelled, from the facts of history, to slightly doubt.

"In Boston alone there are nearly 60 priests, and over 100,000 Catholics. There are in the diocese, which, in stead of comprising all New England, is now only half of Massachusetts, 160 priests, and nearly 300,000 Roman Catholics. In the whole of Massachusetts there are now over 200 priests, and 400,000 Catholics. In the original diocese of Boston (all New England) there are over 300 priests, and probably over 600,000 Roman Catholics."

This boast looks big, but one denomination of Protestants equals it all. The Methodists have more preachers by a hundred in Massachusetts than the Roman Catholic, and counting her population as they do, more population. The Baptists have as many, and the Congregationalists twice as many. Christianity has nothing to fear yet in New England from its foes, whether of infidelity or superstition.

Rev. Mr. Stebbins spoke a good word for the Asiatics at a dinner to the Japanese Embassy last week, in San Francisco. "If any of your cheap politicians have won a penny by it in the passions of an hour, beware! Beware when you put that penny in your purse, lest the eagle on the reverse of your gold coin sticks his talons through and scratches the face of liberty." He was oriental even in his illustration. He was cheered tremendously. The tide is turning. The Asians are to come, and all parties will be seeking their vote, as they are now in the South, the African's.

*The Nashville Advocate* gives ten lines, headed John Brown. How its readers must have gasped when they read that title! They were relieved if they were able to read farther, by finding that it was John Brown, the Scotch preacher, of whom most of them never heard, that it was talking about. When will the real John put in an appearance there in complimentary guise.



## Original and Selected Papers.

## REFUGE.

"He hath set darkness in my paths."—JOB xix. 8.  
 "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—JOB xxiii. 10.

Dread clouds are looming up before,  
 Thick darkness shades my pathway o'er—  
 O Father, come!  
 Stretch out Thy hand, O be my stay,  
 And lead me through the fearful way,  
 Unto my home.

A timid child, in anxious dread,  
 I grope along, with trembling tread,  
 Through the thick gloom.  
 O Father, clasp my hand in Thine,  
 Lest from the path my feet decline,  
 Nor reach my home.

The night grows black—the darkening hours  
 Thicken with fears—the tempest lowers—  
 Shudd'ring I stand;  
 I hear the storm-blasts howling hoarse,  
 I feel their dread wing's rushing force;  
 Where is Thy hand?

No mortal can my steps attend,  
 No human comforter befriend,  
 In hour so drear;  
 Alone, in this dark vale, I stand,  
 While terrors thick on either hand  
 Fill me with fear.

I stumble—O, the pit is deep!  
 I cannot clamber up the steep,  
 To reach the brink.  
 O, Father, ply Thou my grief,  
 And let Thine arm bring quick relief,  
 Ere my feet sink.

O, let me hear the still, small voice,  
 Above the tempest's deafening noise,  
 Calling my name;  
 Then shall my feet stumble no more,  
 I shall not heed the thunder's roar,  
 Nor lightning's flame.

Thou who didst once on Galilee,  
 Command the boisterous winds and sea,  
 "Peace, be ye still,"  
 Bid this wild, stormy tumult cease,  
 And the sweet calm of perfect peace  
 My bosom fill.

H.

## THE COLORED MAN AND HIS RIGHTS.

BY DANIEL WISE.

The grandest fact of the last decade was our national recognition of the negro's manhood. Our former political lords—the slaveholding barons of the past—long denied it. The bayonet and the bullet wrought a mighty change in their convictions, and the people, formerly described in their statutes as "chattels personal," now stand side by side with their old masters as men with men, and as political equals. Wondrous transition! Few, probably none of us, who, nearly forty years ago, raised the old Abolition war-cries, "Slavery is a sin under all circumstances," and "immediate emancipation is the right of the slave, and the duty of the master," ever dreamed, in those stormy days of feeble beginnings, that so great a victory would be won in so short a time. But the slave is free, and stands the peer of his pale-faced brother in civil courts, legislative halls, and ecclesiastical bodies. Surely, the Lord has done this marvelous work. Let His name be praised!

One might reasonably suppose that the colored man, being thus clothed with his natural and political rights, and being, moreover, liberally supplied with the appliances of education, with religious instruction, with munificent missionary aid, and being also cheered and sustained in his efforts for self-elevation, by the warmest sympathies of almost all good men, might be quietly left to work out his destiny without further controversy. Assuredly, it is his interest, and should be his wish to have it so. Every door of improvement, every office of trust and emolument, and every post of honor, invite his approach. What more can he rightfully ask? He may still see obstacles in his path, and many cruel, old prejudices may still confront him. But what of them? They are tests of his manhood, and the means by which his long-repressed powers are to be drawn out. The grit of a true manhood will subdue them. His friends have faith in his gradual, but certain conquest over his remaining difficulties. They know that nothing but his victory will set the seal of truth upon their long-denied affirmation, that though colored in flesh, he is a man "for a' that, for a' that."

But it seems that this respite from controversy is not permitted. Not through the negro's fault, however. He is too overjoyed, and too full of the feast of fat things before him to contend for honors which he knows to be above his present capacity. But some of his professed friends are determined to keep him before the

public. They insist that justice and faithfulness to him demand that he should be placed in one of our episcopal chairs in May next.

Alas, for the poor colored man! Persecution seems to be his destiny. For generations his enemies have been trying to crush him; and now, having been compelled to withdraw their iron heel from his breast, his friends have begun to torment him with the baited hook of ecclesiastical ambition. He is to have the demon of discontent sent into his bosom by being taught that episcopal honors are due to him on the ground of justice. He is endowed with all the rights of a traveling preacher, fills the Presiding Elder's office, and is admitted to the General Conference. Nevertheless, he is incited to groan under a deep sense of injustice, until the Church, by her "just and faithful action," shall make him a Bishop! In view of these tormenting temptations, he surely has need to cry, "O Lord, save me from my friends!"

The eligibility of the colored man to the Episcopacy is not denied, but gloried in, by the friends of equal rights. His relation to it is precisely the same as that of every other traveling preacher; no greater, no less. His election to it is simply a question of expediency, and not of principle. Given, a colored traveling preacher of suitable education, experience, knowledge of Methodist law, preaching ability, executive force, and probable acceptability throughout the whole Church, and he ought not to be rejected solely because of his color. Still, if he were, he would have no ground of complaint on the score of injustice, inasmuch as the episcopal office belongs to no man of any class, as a matter of right, until he is elected thereto, his right being created by his election. To say that it is unjust not to elect a colored man, while the most brilliant white man in the Church may be non-elected without such injustice, is to affirm that the former belongs to a loftier caste than the latter, and to place him on a higher plane of rights than is claimed for his white brother. The men who make this claim, may intend their colored brother's good. In reality they are his most dangerous enemies.

To make out the colored man's claim to an episcopal chair, it is affirmed that the said chair represents the "unity," the "wholeness of the Church," as no other post can; and, therefore, "just and faithful action" on the part of the Church requires her to place a colored man upon it. This assumption is a fallacy. The Bishops do not express the unity of the Church in any such sense, as to give any class of men a special claim to be represented in it. They are not elected to represent constituencies, but to be the executive officers of the General Conference. The real question when a candidate for the office is presented, is not whether he represents the colored, white, German, Swede, Irish, or American element in the Church, but has he that peculiar combination of qualities necessary to constitute a good executive officer, and such a character and such manners as will make him acceptable to the whole Church? Hence the claim of any man for an episcopal chair rest solely on his fitness for the duties of the office, and not on any prior right of representation which would make his non-election a matter of injustice, either to himself or his friends.

As a matter of fact, the "unity" and "wholeness" of the Church is not represented in the Episcopacy, but in the General Conference. If the colored man were refused representation in the persons of his chosen delegates, in that body he would be most foully wronged. But by the "just and faithful action" of the Church, he is represented there on equal terms with his white brother. Does not this fact meet all his demands on the score of justice? Possessed of this right, will he suffer a great injustice should he fail of winning a mitre next May? If so, what shall be said of our failure to put Irishmen, Swedes, and Germans into episcopal chairs? If so, how unjustly have those Annual Conferences been treated, from whose members a Bishop has never been selected! But it is not so. The principle of justice does not enter into the question. Expediency, and the fitness of candidates for the work to be done, are its true elements. It may be expedient to elect a colored Bishop, should a suitable man be found, next May. If so, let him be elected. If not, let white men be chosen. In either case, the action of the General Conference will be "just and faithful" toward the colored people.

It is intimated that the coming of the colored churches into our fellowship depends upon our election of a colored man to an episcopal chair. In plain English, those bodies are waiting to be purchased. They will not come to us from conviction, but are willing to give us their allegiance, if we will give a mitre to one of their color, as a pledge, probably, that we will subsequently admit all their Bishops, fit or unfit, into our Episcopacy. Such is the meaning of this intimation,

alas! Is the Methodist Episcopal Church so hungry for "half a million men," as to buy them with the sop of office? I hope not. If the aforesaid colored churches wish to be one with us, let them say so like Christian men who have faith in our honor, and let us meet and treat them as men and equals. But do not let us degrade ourselves and them by any procedure looking like bargain and sale. If they cannot trust us, let them stay where they are until they know us better. It may be better for all parties, and for humanity, that they should remain apart. The question is an open one. Let us wait on Providence for its determination, and not attempt to march on its van. We may tie our apples to the tree, but it shows higher wisdom to wait until they grow.

With regard to the wish of New England that Bishop Roberts should be made a "full Bishop," whatever that may be, four things are very certain: 1. That good brother is nothing more than his election made him years ago, namely, superintendent of our work in Africa. 2. Before he can be made superintendent of our work in America, he must be elected to it the same as any other candidate. He is no more a Bishop in America, than Coke was in England when he returned thither. 3. If his friends choose to make him a candidate, they must undertake the somewhat formidable task of demonstrating his fitness, from the facts of his administration in Africa. 4. Until they have done that, it may be best to leave him in the quiet enjoyment of his present honors.

Finally, it is to be hoped that no bitter controversies will be provoked on this question. Our Church means to be true to her colored members, as her works prove. There is no cause for exciting them to dissatisfaction. Let her proceed quietly with her good work. A few years of freedom, education, culture, will lift up that long oppressed race. The grace of God, the forces of its own human nature, and the helping hand of the Church, will, by and by, place it above the reach of the demon of caste. Admiration of its manhood will swallow up the prejudice against its color. The oneness of their common manhood will unite both white and black in the bonds of equal brotherhood, and coming generations will read with wonder of the conflicts through which this unity was achieved. Let us rejoice in this hope, but let us beware of putting wax fruit upon our dishes, and mistaking it for the natural product of those great, eternal principles, which, like century-plants, always take ample time to mature their delicious fruits.

## THE CHRIST OF THE NEW TESTAMENT.

The New Testament history stands alone. It is totally unlike all others. In general history men are often lost in events. In this, every event lifts the one great central personage into a more solitary grandeur. If we look at the mighty men and the true men who have adorned the ages, we see manhood elevated and ennobled; but if we turn to read the nature of the Christ of the Gospels, the human is continually losing itself in the light of a majestic Divinity. Matthew, Mark, and Luke, with their fellow disciples, Peter, James, and John, are men with the infirmities of men, and become, if possible, more human as we become acquainted with them. We can come near to fathoming the loving spirit of John, we can sympathize with the doubting Thomas, and we know a great deal about the impetuous and too inconstant Peter. All is human—purely human. The marvel is just here. While this history makes all other men that figure in it appear more and more like men as we read it—it at the same time makes the Christ who walks amid its scenes appear more and more divine. It is a singular fact, too, that the divinity of Christ stands out in bold relief on the background of His weakness and humanity. We are everywhere startled by this sharp contrast. Is his humanity discovered in his hunger as he seeks fruit on a fig-tree, it is but an occasion for the display of his power, and the tree withers away. Overcome with weariness, like any other mortal, He falls asleep in the ship upon the sea, but he arises from this human slumber to still wind and wave with the mandate of a God. Is He penniless? The fish of the sea under His direction render Him tribute. He stands weeping at the grave of one He loved, and differing naught in this from the weeping men and women around Him, and then with a word as powerful as that which spake Adam from the dust, speaks Lazarus from the dead. From the beginning to the end of the narrative, an absolute humanity seems to be employed to bring to sight an absolute Deity.

We hear men speak of the obscure Nazarene as though Christ was unknown and obscure in his age; but where is such nonsense taught? Certainly not in the Gospels. Christ from first to last impressed men as no human being has or can impress them. Obscure was He? At twelve, He sat in the Temple, in the midst of the Doctors of the Law, and those hoary-headed scho-



lasties had found their match. In vain they plied Him with their profoundest questions; divine truth dropped from His lips, and in the language of the record they "were amazed at His understanding and answers." No man ever received so much attention from the great. They could not pass Him by with silent contempt. So mighty was His power as He dealt giant blows at their false traditions and philosophies, that their united and profoundest hate followed Him, and did not rest when it had consigned Him to a felon's death. All classes felt His power, and multitudes thronged Him wherever He went. The poor came by thousands to listen to His words. The rich left their palaces to swell these vast assemblies, while the hating Pharisees could not stay away. "Never man spake like this man," was their testimony to the power of His speech while the power of His personal presence was no less great. When he had spoken the truth in the teeth of sins and prejudices, and an enraged mob was thirsting for His blood, He walked calmly through its midst unharmed. Awed by His godlike presence, hateful, fiendish passions sunk back into cowardly breasts, and "no man dare lay hands on Him." When a rich unbeliever sought to gaze upon Him, it needed but a word and a look, and Nicodemus was a disciple. He entered the Temple, and unaided, expelled all its desecrators. His touch was healing, and His word life from the dead! Throughout, the Gospels show us the human nature of Christ; but it is to help our weakness, and through the human to bring His Godhead within the limits of our conception. If they do not teach this Godhead, they certainly do not teach His humanity. They do unmistakably teach both, and one is the occasion for the other to appear.

#### A REMINISCENCE.

There have lately appeared in the editorial columns of *The New York Advocate*, two or more very able articles concerning the present status and future prospects of the Church;—suggested, it was said, by the late discussion of the same subject by the New York Preachers' Meeting. This circumstance reminds me that this same topic was also the theme of debate upon the occasion of my first and only visit to that Preachers' Meeting some twelve years ago. Rev. George S. (now Dr.) Hare, was in the chair. Dr. Foster presented the following question: "Have we any reason to believe that Christianity will achieve in nominally Christian communities, in New York city, for example, any more signal or substantial victories than it has already done?" He candidly confessed that he was exercised with not a little anxiety and doubt in regard to the matter. He would like to have any one indicate from history, the nature of things, or the Bible, particularly the latter, some conclusive, satisfactory evidence that the earth would yet actually be given to Christ for an inheritance. A lively discussion ensued. Dr. Floy (this was the first and only time I ever saw that noble brother), arose, and explained his "astonishment" that a Methodist preacher should be exercised with any doubt or concern in regard to a question of that nature. He, in the meantime, not a little "astonished" the writer by the feebleness of his argument; for I had been led to expect something discriminating, and crisp, if not profound, from Dr. Floy. Besides, there was nothing even remotely funny about what he said, or the way in which he said it; and hadn't I had my sides shaken until they were sore years before by his truly sidesplitting "Reviews Extraordinary" in the *National*? Wo to the man, says Saxe, who, known as a wit, disappoints his hearers of their anticipated joke. But here was Dr. Floy, simply a plain Methodist preacher, very much in earnest, and very much surprised, astonished, shocked at Dr. Foster's honest, outspoken skepticism. Dr. Foster replied by saying simply, that Dr. Floy's "astonishment" did not in the least relieve him from his doubts and difficulties. Others participated in the debate, uttering, for the most part, only feeble common-places about "Pentecostal Baptism," etc.

At length Dr. Curry arose, and after briefly stating that in what he had to say he should not commit himself to any opinion on the subject, proceeded in a ten minutes' speech of grave compactness and force, to elucidate the point that, all through the Bible, from first to last, there was a distinctly recognized *under-tone*—underlying ground-work of prophecy—cropping out here and there, in granite precipices and peaks, to the effect that there was yet to be a grand, glorious, universal triumph of the Truth in the earth.

Dr. Foster's skepticism, and especially his candid, manly, fearless expression of it—at most, if not quite unexampled in Methodist circles I suspect, did him the utmost honor. I conceived at once, as the result of that brief and simple testimony, a respect for that gentleman which time can never shake. Nothing can ever

hereafter convince me that he is either a bigot or hypocrite—pretending to believe what, in his secret soul he questions. And while I have often wished, since then, I knew how he had settled that question, and what are his present views, nevertheless, by me, even his doubts are far more to be respected than the most positive beliefs of men who never think. In the meantime I also gratefully confess that the brief, terse, thoughtful, singularly happy, and cogent speech upon that occasion, by Dr. Curry produced a lasting and most salutary impression upon my mind. R. H. H.

#### UNDER THE SNOW.

BY E. C. PAGE.

Under the snow, under the snow,  
Flowers of the summer are lying, we know;  
Roses and violets, withered and sear,  
Crushed into earth, in the solitude drear;  
Under the snow, under the snow,  
Sleeping in death the blossoms are low.

Under the snow, under the snow,  
Beautiful forms are slumbering so low,  
Eyes that have thrilled us, faces most sweet,  
Lips whose dear smiling we never shall meet;  
Under the snow, under the snow,  
Loved ones in death are silent we know.

Under the snow, under the snow,  
Hopes we have cherished and prayed over so  
Swift from above fell the snow-flakes of time,  
Quenching the life of our vision sublime.

Under the snow, under the snow,  
Hopes that have perished in darkness and woe.

Up from the snow, up from the snow,  
Flowers of spring in their beauty shall grow;  
Up from its grave shall the violet rise,  
Gazing in beauty to amethyst skies;

Under the snow, under the snow,  
All the brown rootlets are living we know.

Up from the snow, up from the snow,  
When the white angels their trumpets shall blow,  
Those that we laid in the earth cold and drear,  
They shall arise from their sepulchres sear,  
Up far from death, and from earth, and from snow,  
Up to God's palace the dear ones will go.

Fall then, O snow, O wonderful snow!  
Beautiful treasures thou hidest we know;  
Beautiful seeds that the spring-time will raise,  
Beautiful forms that the glorious blaze  
Of the glad morning, will beckon to go  
Up from life's shadows, and sorrows, and snow.

METHUEN, Mass.

#### A NEGRO PREACHER ON ORIGINAL SIN.

At a point on the Rockingham turnpike, in Greene County, there is a rude booth, or tabernacle of boughs, laid upon fence rails to form a shelter from the sun, beneath which are a number of poles and logs used as benches for the people, and, facing them, a rude stand for the preachers. Ashby McGuire was one of these preachers, and was very justly esteemed among them as a faithful and fearless servant of his Master. His integrity rendered him unpopular where he lived, and he was, therefore, always ready for distant excursions to districts where his presence was hailed as a treat to those who enjoyed his wit, and were instructed by his stores of Biblical wisdom. His mode of travel was to set out with a staff in one hand, and in the other a small bundle that contained an extra shirt, handkerchief, and cravat. With these he would often be absent on a tour of two months, and several hundred miles.

On the occasion that I wish to detail, his subject was "Original Sin," and his text was, "The fathers have eaten sour grapes; the children's teeth are set on edge."

"Out wid dat idea of yours, you child of Belial; out wid him! For I sees him in your eye, and dar be one here in the midst of dis solemn assembly dat sees him in your black heart."

"O, merciful God! dar is a man in dis presence dat says in his heart dat de Lord done gone damned him to de fires of hell, cause his progenitor, de great Adam, stole de fruit of his Master's garden." [Here there arose a general noise of approbation, and the old men and women shouted "Hallelujah!" and the preacher gave an emphatic "Amen."] "Dat is it what I am arter; I see jist got dat ar serpent by its tail, and pulled him out of his hole, whar he hides hisself whensoever he hears de foot-falls of de servants of de Lord; and when as we goes by, why, you see, he jist comes out of his hiding-place agin, and am ready to pisen de little children wid his venom."

"Brudderin! let us kill dat ar venomous beast, and preserve his skin, dat de memory of dis day's service be 'mongst de discomfiments of dat redeeming-grace dat says, 'Out of de mouth of de babe, and from de broken babe of de breast child, de Lord will still de enemy and de avenger, dat de praise and de glory moight be his own.'"

"Day tell me dar is a land a great way off, and dar was in dat land, a long time ago, a certain Welshman, named Pelagiasian. Now dis old Welshman, he done gone travel a great way to put his fist in de face of a man in Africa, dats whar day say we come from, and his name was Gus, or Gustin! and he ses, 'I dar you to fight me on dat ar subject.'"

"Now I reckon dat are Pelagiasian cum to Africa cause he knowed dat war a sore subject wid de black man's ancestry, dat ar 'original sin of father Ham, whose

sour grapes set our teeth on edge. Howsumever, jist give me time, and I will show you dat he did not know nudin about it."

"In de fust place, what am aboriginal sin? Dis Welshman mistook it. He tinks dat it be de transgression of de law; and dat am de pint, when his uncircumcised heart put him on de wrong track. It am no sich circumstance. Cause how can a breast child transgress de law, when it knows no law? And how can de Africans, in dat ar land we cum from, how can de headens transgress laws dat is not revealed to dem sort of people?"

"And if dey has laws written on de fleshy tables of dar hearts, dat circumstance would not be aboriginal sin; it would be willful sin, which is a fact not to our present purposes. What is it? Why, it is no transgression of no sort whatsumever. It is like a rattlesnake dat Jim Brown catched and put in a tin bucket, and toted him; and his father, he cums him, and he seed de snake, and he seed de children all round it, counting de rattles, and poking at it with sticks, and he ups and kills it; and he cuts off its head and puts it behind de back-log; 'for,' ses he, 'dem ar snakes is always pisen; and I feared de young ones would be playing wid de teeth.' Now dat ar snake never bit anybody. What for he kill him? Cause he dangerous. When de snake bite, he no transgress de law; for it is de law to bite. But his pisen is dangerous. Dat are de circumstance on which dis subject revolves. In sum way dese sinful men here in de Lord's presence have got out of de road dat leads them hum to heaven, and it am de particular object of dis blessed Gospel to get dem in de right way agin."

"Agin, when Fader Adam go down dat back stars dat lead right into de devil's kitchen, he left de door ajar; and all of his posterity, they were all born right dar, right on dem stars; and de fust ding dey see is dat door ajar, and de fust ding dat dey smell is dem savvy meats and drinks dat be in dat ar kitchen. Aboriginal sin am de circumstance of being born dar, wid dat open door; willful sin am dat other circumstance dat dey don't wait till dey be grown, but dey crawls right down dar—and de mother, well, she generally helps dem down dar."

"But in time anuder Adam cums, and he has a mighty tussel wid de owner of dat ar kitchen, right on dem stars, and he opens anoder door right above dat kitchen door, and he fasten it open wide, and he sets us as watchers right dar on dem stars, and pays so much a head for all dem little children dat de fust Adam left on dem stars, and ses, 'You entice dem ar little ones into my door.' And he has angels too, appointed over dis business, and he make it difficult to get by all his servants; and he sends us down dar in dat kitchen, and we is to pull sum of dem wilful transgressors as brands from de burning flames. My dear brudders, don't you see as how dar am mighty difference betwixt dem ar two Adamases? Now dat ar circumstances am set forth in de blessed words of de postle to de highways and hedges of de blessed words of de arth in de pistle to Romans: 'By de sin of Adam, death has passed upon all men; by de righteousness of Christ all shall be raised from de dead; by Adam's sin, many transgressors; by Christ, many be made righteous; but where sin abounded, grace did much more abound.'"

"In de end of dis bishness, here we are, fellow-sinners, standing at dis open door; and if you gets by us dis blessed Lord's Day, and goes down dem stars to de death dat waits on you, it will not be cause grace does not abound, nor cause we won't make some little effort to save your souls."

"Brudders, go among dis congregation, and entreat em to cum to de blessed cross; and de Lord have mercy on dees sinful men dis day, and save sum for Jesus' sake."—*The Freeman*.

#### AUGUSTUS TOPLADY.

In a pleasant county of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn where an illiterate layman was preaching, but preaching reconciliation to God, through the death of his Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant, and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in fathers and reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and, in some respects, bear the impress of his overardent spirit. In the pulpit's milder agency nothing flowed but balm. In his tones there was commanding solemnity, and in his words there was such simplicity that to hear was to understand.

Both at Broad Hembury, and afterward at London, the happiest results attended his ministry. Many sinners were converted, and the doctrines which God blessed to the accomplishment of these results, may be learned from the hymns which Toplady has bequeathed to the Church: "Rock of Ages, cleft for me," "A debtor to mercy alone," etc.

During his last illness, Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered, with sparkling eye, "O, my dear sir, I cannot tell the comforts I feel in my soul,—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all turned to praise. I enjoy a heaven already in my soul." And within an hour of dying, he called his friends, and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks, as he added, "O, what a blessing that you are willing to give me over into the hands of my Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul!" And thus died the writer of that beautiful hymn, "Rock of Ages, cleft for me."



## For the Children.

## A STRANGER IN THE PEW.

BY MARY E. DODGE.

Poor little Bessie! She tossed back her curls,  
And, though she is often the sweetest of girls,  
This was something she couldn't and wouldn't endure;  
'Twas the meanest, most impolite act, she was sure,  
And a thing, she declared that she never would do;  
To go to a church where one didn't belong,  
Then walk down the aisle like the best in the throng,  
And seat one's self plump in another one's pew.

Humph! Didn't her father own his out and out,  
And didn't they fill it up full, just about,  
When mamma and papa and herself and the boys,  
Were seated? And didn't their boots make a noise  
In moving along to make room for a stranger?  
And wasn't it cool, with the brazenest face,  
To expect at each hymn pa would find out the place  
(If Ben didn't, or Bob, but there wasn't much danger)?

With such feelings at heart, and their print on her face,  
Last Sunday our Bessie hitched out of her "place"  
To make room for a girl, very shabby and thin,  
Who had stood in the aisle till mamma asked her in.  
The poor little thing tried her best not to crowd;  
And Bessie, forgetting, soon had the mishap  
To slip from her drowsiness into a nap,  
From which she awakened by crying aloud.

Poor Bessie sat upright, with cheeks all aflame  
At sleeping in church, and we felt for her shame;  
But 'twas strange at the close of the service to see  
Our Bessie, now gentle as gentle could be,  
Take the hand of the shabby young girl in the pew,  
And walk with her out of the church with a smile,  
That shone through the tears in her eyes all the while,  
And brightened her face with a radiance new.

"Good-by," whispered Bessie at parting, "and mind  
Our pew's forty-five, with a pillar behind."  
Then she stole to her mother: "O, mother, I dreamed  
Such a curious dream! 'Twas no wonder I screamed,  
I thought I was sitting in church in this dress,  
With a girl like a beggar-child right in our pew—  
We were sitting alone on the seat, just we two—  
And I felt more ashamed than you ever could guess;

"When, all in moment, the music grew loud,  
And on it came floating a beautiful crowd:  
They were angels, I knew, for they joined in the song,  
And all of them seemed in the church to belong.  
Slowly and brightly they sailed through the air;  
The rays from the window streamed crimson and blue;  
And lit them in turn as their forms glided through;  
I could feel their soft robes passing over my hair.

"One came to my side. Very sadly she said,  
'There's a stranger in here.' I lifted my head,  
And looked at the poor, shabby girl with disdain.  
'Tis not she,' said the angel; 'the naughty and vain  
Are the strangers at church. She is humble and true.'  
Then I cried out aloud, and the minister spoke,  
And just as they floated away I awoke,  
And there sat that dear little girl in our pew!"

—Harpers' Magazine.

## CURED.

It was John Jones who was cured, and it took just  
a year to cure him.

What was the matter with John Jones?

He had a bad habit, and it was so deeply rooted in him  
that it seemed quite impossible to get rid of it all at  
once, and without great patience and perseverance.

I suppose you will want to know two things about  
John Jones.

What was the bad habit which he had formed?

And, how was he cured of it?

It was New Year's day, and John was at a party.  
Plenty of other children were there too, his sister Har-  
riet among them. It ought to have been a happy time.  
It was happy to most who were present.

But John was very unhappy before the evening was  
over. And the worst of it was, that it was his own fault.

During the early part of the evening John related a  
little story about himself.

He said it was a true story.

"When I was at school last quarter," he said, "we  
had capital fun. I had a sovereign from home, which  
I spent among the other boys. We had too large cakes,  
and some apples, and oranges, and nuts. I asked for a  
half-holiday, so the master gave it to us; and we went  
out into the fields and had a game. Something happened  
then. One of the youngest of the children went too  
near a river which was flowing through the field, and  
he fell in."

"Was he drowned?" inquired one who was listen-  
ing to John Jones.

"O, no, he was not drowned. But he would have  
been, if it had not been for me. I saw him go, and  
without taking off my jacket, I sprang in after him."

"Was he saved?"

"Yes, I managed to get him out safely, and he was  
not much the worse."

"Then you can swim?"

"Of course."

"What a wonderful boy you would represent yourself  
to be, John Jones!"

The remark came from a lad who had been standing  
behind John's chair, and had heard every word he said.

John turned and saw him, and immediately his own  
face became scarlet.

"You have told a fine story. I hope nobody believes  
it," said the lad.

"Some of it is true," faltered John.

"Very little of it. You did once on a half-holiday  
spend sixpence in nuts. And on another occasion it did  
happen that one of the boys fell into the river. But it  
was not you who rescued him."

"O, John Jones, how could you tell us such false-  
hoods?"

More than one made this or a similar remark, and  
John retired from the circle, covered with shame and  
confusion.

After that he had a most miserable time. But whose  
fault was it? Of course it was his own; and the pun-  
ishment he had received served him right.

Long before the others went home, he whispered to  
his sister, "Harriet, let us go. I am tired of this mis-  
erable place."

His sister, who had felt very sorry and ashamed for  
him, went at once. When they were in the street, she  
said, "O, John, what a pity it happened."

"It was mean and unkind of Charlie Smith to say  
what he did," said John. "I should like to punish  
him."

"It was not Charles Smith's fault, but your own,"  
said his sister. "I cannot think how you can be so  
wicked as to say such untrue things."

"I do not want to tell lies," said John.

"But you want to boast of yourself, and what you  
can do; and if you do not break yourself of the bad  
habit, no one will trust you, and you will be shunned  
by everybody."

John looked and felt very miserable.

"I do not know what is to be done," said he, very  
gloomily.

"I will tell you," said Harriet. "This is New Year's  
day, and just the time for making good resolutions.  
Make up your mind that this new year you will speak  
only the truth."

"I will," said John.

"Ask God to help you, and I will ask Him too, for I  
expect it will be rather hard work."

It was. The habit had become so confirmed, that it  
seemed as if John would never break it off. Before he  
remembered himself he overstated things and talked of  
them in a most extravagant way. But when he did re-  
member, although it was very humiliating to do it, he  
corrected himself.

"I have told you wrong, it was so and so," he would  
say.

And so, gradually, little by little, the bad habits became  
weaker, and at length it was conquered altogether.

Another New Year's day had come, and again John  
Jones was at a party. Again, too, he told a little story.

"This afternoon as I came along there were many  
persons on the ice. I stopped a minute to look at them,  
and just then there was a loud crash and several  
screams, and two were in the water."

"What was done, John?"

"Several gentlemen hastened to the spot, and those  
who had fallen in were both got out of the water and  
taken away to the nearest house. One of them was  
Herbert Knight."

"Herbert Knight? I thought he was out of town?"

"I am sure it was he," said John, quietly.

"So am I," said Charles Smith. "For John Jones is  
so very careful what he says he would be most unlikely  
to make a mistake."

How glad and happy John felt. And he lifted up his  
heart to God, and thanked Him for giving him the vic-  
tory, and helping him to be quite cured. — *Selected.*

## ENIGMA, NO. 2.

I am composed of 97 letters.  
My 56, 20, 96, 22, 63, and  
My 90, 81, 83, 36, 97, appeared with  
My 70, 74, 42, 92, 97, on the  
My 56, 46, 53, 47, 89, when he was  
My 1, 85, 67, 61, 96, 19, 41, 55, 71, 21, 18, 39.  
My 52, 60, 48, 12, killed  
My 8, 86, 93, 57, 6, 29.  
My 78, 88, 86, 30, 75, 83, 64, 51, is a poet.  
My 32, 10, 16, 68, and  
My 8, 41, 11, 29, 65, were cast into prison.  
My 9, 26, 17, 80, 83, 8, 79, 14, was a President of the United States.  
My 82, 13, 30, 27, 45, denied his  
My 4, 50, 25, 15.  
My 44, 22, 25, 20, 72, sought to destroy Jesus.  
My 62, 91, 23, 90, 80, is a capital city.  
My 66, 16, 54, 42, 5, 84, is a river in New York State.  
My 31, 60, 94, 84, 67, 28, is a woman's name.  
My 49, 41, 23, 38, is a number.  
My 35, 26, 24, 60, 93, 10, 58, 50, is a kind of bird.  
My 40, 67, 56, 81, 69, 59, 5, 94, is an important place in New York State.  
My 82, 79, 73, is an animal.  
My whole is found in Psalms.

SEABROOK, N. H.

M. A. COLLINS.

ANSWER TO ENIGMA. 1.

PSALMS LXXII. 20.

## WORK OF THE SPIRIT.

The mightiest forces in the universe are silent forces.  
Whoever heard the budding of an oak? Who was ever  
deafened by the falling of the dew? Who was ever  
stunned by a solar eclipse? So it is with the august  
phenomenon of a change of heart? So far as we  
know, it is the most radical change the human spirit  
can experience. It is a revolutionary change. Dis-  
embodiment by death, morally estimated, is not so  
profound. Still, a change of heart is not an unnatural  
change. It is not necessarily even destructive of self-  
possession. God employs in it an instrument exqui-  
sitely adjusted to the mind of man as an intelligent  
and free being. Truth may act in it with an equipoise  
of forces as tranquil as that of gravitation in the orbits  
of the stars.

No, it is not of necessity of a tumultuous experience  
to which God calls us when he invites us to be saved.  
By what emblem have the Scriptures expressed the  
person of the Holy Ghost? Is it an eagle? "And  
John bear record, saying, I saw the Spirit descending  
like a dove." "Come," is the select language of inspi-  
ration; "come, and I will give you" — what? a shock,  
the rack, a swoon? No; I will give you — rest.  
"Come, and ye shall find — what? struggle, terror,  
torture? No; ye shall find — peace." "Come ye,"  
— come who? "Let him that is athirst come. And  
whosoever will, let him take the water of life freely."  
— *Dr. A. Phelps.*

AN INVOLUNTARY DESERTER. — During one of Na-  
poleon's remarkable campaigns, a detachment of the  
corps, commanded by Davoust, occupied by the Isle of  
Rügen, which they were to evacuate. They embarked  
with such precipitation as to forget one of their senti-  
nels, who was posted in a retired spot, so deeply ab-  
sorbed in the perusal of a newspaper containing an ac-  
count of one of the Emperor's splendid victories as to  
be totally unconscious of their departure. After going  
to and fro for many hours upon his post, he lost pa-  
tience, and returned to the guard-room, which he found  
empty. On inquiry, he learned, with despair, what had  
happened, and cried: "Alas! alas! I shall be looked  
upon as a deserter." His lamentations excited the com-  
passion of a worthy tradesman, who took him into his  
house, did all in his power to console him, taught him to  
make bread, for he was a baker, and, after some months,  
gave him his only daughter, Justine, in marriage. Five  
years afterward a stranger sail was seen to approach the  
island. The inhabitants flocked to the shore, and soon  
discovered in the advancing party, a number of sol-  
diers, wearing the uniform of the French army. "I am  
done for now — my bread is baked," said the dismayed  
husband of Justine. An idea, however, suddenly oc-  
curred to him, and revived his courage. He ran to his  
house, slipped into his uniform, and seizing his firelock,  
returned to the beach, and posted himself as sentinel,  
just as the French were landing. "Who goes there?"  
he cried, in voice like thunder. "Who goes there?"  
"Youself?" replied one in the boat. "Who are you?"  
"A sentinel." "How long have you been on guard  
here?" "Five years," rejoined our man. Davoust  
laughed at the quaint reply, and gave a discharge in  
due form to his involuntary deserter.

ANECDOTE OF ANDREW FULLER. — In a private party  
one evening, at which the late Andrew Fuller was pres-  
ent, the conversation turned on the subject of preach-  
ing, when one of the party said, preaching without notes  
was the hardest work in the world. Mr. Fuller said  
it was easy enough if they went to work in the right  
way. "Now," he said, "if I was to tell my hired  
girl to go to the store and get some sugar and blue,  
some coffee and starch, some cakes, some soap and  
some almonds, some candles and spice, some nuts and  
some tea, some potash and butter, she would say, 'O!  
dear sir, I never can think of all that.' Well, look  
here, Betty, you know to-morrow your mistress is going  
to have a large wash, and she will want some blue  
and soap, candles and potash; the next day she will  
have company, and will want some tea and coffee,  
sugar, spice, nuts, cakes, butter, and almonds."  
"Thank you, sir, now I can think of them all." So  
it is in preaching with good arrangement.

TRUE FAITH. — A blind girl had been in the habit of  
reading her Bible by means of raised letters, such as  
are prepared for the use of the blind; but after awhile,  
by working in a factory, the tips of her fingers became  
so calloused that she could no more by her hands read  
the precious promises. She cut off the tips of her fin-  
gers that her touch might be more sensitive; but still  
she failed with her hands to read the raised letters. In  
her sorrow she took the Bible and said, "Farewell, my  
dear Bible. You have been the joy of my heart!"  
Then she pressed the open page to her lips and kissed  
it, and as she did so she felt with her mouth the letters,  
"The Gospel according to St. Mark." "Thank God!"  
she said, "if I cannot read my Bible with my fingers,  
I can read it with my lips."

O! In that last hour when the world goes away from  
our grasp, press this precious Gospel to our lips, that  
in that dying kiss we may taste the sweetness of the  
promise, "When thou passest through the waters, I  
will be with thee; and through the rivers, they shall  
not overflow thee." — *Talmage.*

Henry Ward Beecher says: "It will scarcely be de-  
nied that men are superior to women, as men; and that  
women are immeasurably superior to men, as women;  
while both of them together are more than a match for  
either of them separately."

Let every minister remember, while preaching, that  
God is one of his hearers.



## THE FREEDMEN.—AN INSIDE VIEW.

BY ONE AMONG THEM.

Religiously the Freedmen still need the sympathy and help of the Christian Church. Only a portion of them have yet come to support themselves with comfort and respectability; and yet, even the poorer ones are giving more or less for education and religion. But they are poorly able to provide themselves, even with indifferent houses of worship, only in part, which they are doing, and so of the support of the ministry, they can only do part, but are approaching self-support. Their great want just now seems to be, better educated and better trained ministers. With such, the great masses of the people would be better instructed and inspired to greater social, educational, and religious improvement. Thus, soon, the whole colored population would be lifted up. But now, little is being done in that direction. Great masses of their ministers can read, even the Bible, but poorly—many, not at all; hence, their ministry has but little educating and elevating influence, though useful religiously. This can be easily remedied by concentrating for awhile strong efforts on theological schools or classes, with the younger portion of their ministry, and those yet to enter. More pious and scholarly pastors would have a powerful influence to educate and inspire the people, through all the churches. We repeat our conviction: this is now the greatest want of the colored Church. Who will help in such a work as that? Time, instruction, and money are required.

Let no one's missionary zeal for this great South flag. Christianity in its purity is needed here as much as anywhere, and it is fought and sneered at as such; not by the colored people, but the whites. True, missionaries and teachers are ignored and insulted as much here as anywhere. The so-called religious press unites with the old pro-slavery and Democratic press to throw odium and contempt upon them. The more of this occurring, the more money and men should be sent here to combat this heathenism. The *Nashville Christian Advocate*, speaking of the missionary appropriations and missionaries sent here, asks: How is it that a class of men called 'missionaries,' get on without social position or sympathy among our people? . . . "In these appropriations one may get an idea of the Ku-Klux howlings that are to be kept up for another year; they are paid for."

The religion which the Church and ministry of these late slaveholding States has inculcated for the last quarter of a century, has been one that has endorsed slaveholding with its concomitant abominations, has bred and fought the battle of treason, for which they now claim to hold their "social position." But God will have a Church in this South by some human agency that holds the "position" of Christian truth and righteousness with a Christian conscience, built on the Scriptures, and Christ the chief corner-stone, whether it harmonizes with the "lost cause" or not. A corrupted Christianity paved the way for the Rebellion in its endorsement and professedly Scriptural support of a huge system of slavery, and its ingredient abominations, which demoralized the whole South, white and black, debauched the public conscience, and "turned the truth of God into a lie." Such was the prostituted Church, pulpit, and press, that "fired the Southern heart" for war in defense of slavery, brought on, and sustained the war, till the Rebellion breathed its last in a sea of blood, of their own choice and creation, carrying their proud "social position" rather too low for further boasting, except by the *Nashville Christian Advocate*.

At this point, two considerations are vital: 1. That the Southern Church generally, especially the Methodist Episcopal Church, South, has taken no "new departure" on Christian morality since the Rebellion; but now fights as sharply, and with the same weapons the Christianity and freedom of the North, as they fought the Abolitionists before the war. The Ku-Klux have murdered ten, or one hundred, where the old slaveholders put one Abolitionist to death. 2. Is it compatible with the high and commanding purposes and destinies of this great country; is it consistent with the Church of Christ in this country, to allow true patriotism and true religion to be driven a second time; as they were when slavery was strengthening itself for rebellion, from all these Southern States—half our national territory—and thus again pave the way for another civil war here, nurtured and grown-up by false moral teaching, and un-American ideas? Allow these States to remain as they were during the growth of slavery, and before the war, with the same pulpit, the same press, the same schools, the same spirit and animus of the people, and nothing could be more preposterous than to expect them to become free, intelligent, wealthy, and truly pious. Have these appliances of theirs in the past resulted thus? Why then expect it in

the future? There must be a better system of education, or the people will be led blindly, as they have been. There must be here a Christianity that will (as theirs did not) assail oppression in form and spirit, violence, mobocracy, impurity, Sabbath desecration, whiskey-drinking, and all other immoralities which have been allowed to root and flourish here. Such a religion, and its advocates, will know no terrorism nor compromise. This is the work of all our Southern missions among white and black, and let it have the sympathy, the prayers, and liberal contributions of all lovers of their country, and of their Saviour.

We write not thus because we love strife, or disunion among so-called Christians; but because we have seen, and now see the terrible results, red with blood, of a compromise with moral wrong. We will hear your preaching about "union" and "brotherly love," when it can be had with real penitent and humble seekers after the truth as it is in Jesus, and all past offences shall then be unnamed; but till then, never.

This unexpectedly extended train of thought was first suggested to our mind by the late announcements of the Roman Catholic journals of Europe, and copied into American periodicals, that great and immediate efforts by that Church are to be made to take all this colored population of these States. We asked at once, can they make converts of these colored people? The usual answer was suggested: "These people are fond, not of ritual and ceremony, but of a spiritual and lively religion."

Here we may deceive ourselves. Let it be remembered, 1. That the Roman Catholic religion is peculiarly adapted to an uneducated and confiding people. 2. That the African is peculiarly fond of show and pomp. 3. That the Catholic Church, though a corrupt one, never has, like the Southern Protestant Church, oppressed and sold them into slavery. 4. In the absence of public schools, they will bring to them a purely denominational education. 5. That in Africa, Mohammedanism spreads more rapidly than in any other part of the world. 6. There is little pure and vigorous Protestantism in the South to confront Rome.

## Our Book Table.

## LITERARY.

THE DOMESTIC LIFE OF THOMAS JEFFERSON, compiled from his Family Letters and Reminiscences, by his Great-Granddaughter, Sarah H. Randolph. Harpers. This tells a goodly story of a great man. It is a pleasant counterpart to the more vigorous portraits Parton is now publishing in *The Atlantic*. She paints her ancestor in pleasant hues, of the strongest family attachments. His wife, a very beautiful lady, only lived ten years after marriage, and years after he wrote, as an inscription for her grave, this quotation from the Greek:—

"If in the melancholy shades below,  
The flames of friends and lovers cease to glow,  
Yet mine shall sacred last, mine undecayed,  
Burn on through death, and animate my shade."

He retained that tender memory through all his life. The volume contains many home incidents, mingled with not a few of a more public character. He was a teetotaler of teetotalers, drinking only one glass of water a day, after returning from his ride. He was full of company of all sorts, Protestants, Papists, infidels and saints, politicians, travelers; everybody came, and stayed. This kept his estate reduced, and finally made him bankrupt, and his estate fell to ruin. Some black millionaire of Virginia will probably yet buy it, and resuscitate it.

CONCEITS AND CAPRICES (Hurd & Houghton), is a bit of a book, full of pith. It has hundreds of sharp hits, as this: "How many people would stay from church, if God only saw them there!" "The reputation of a living author must diminish, if it does not increase." Buy it for a quarter. It will pay.

THE WORLD'S LACONICS (B. B. Russell & Co.), is a good selection of bright sayings, hundreds of them, three lines long. They will make every one that learns them, and uses them, a very bright fellow.

THE WORKS OF THAT EMINENT SERVANT OF CHRIST, JOHN BUNYAN, Minister of the Gospel. Illustrated Edition. Philadelphia: Bradley & Co. Of the making of many editions of Bunyan, there is no end. They come in all shapes, and at all prices. Two different complete works have lately been published. This edition is in fine type and paper, with a number of mezzotint engravings. His house at Elstow is given, with a piece of the green on which he was swearing and Sabbath-breaking, when God's voice called to him out of heaven. The fac-simile of his will is also given. Of the editions extant, this is one of the best; and every family will find it a rich treasure for all ages. Give the caller a subscription, and get a joy that, unlike most other joys, will be forever.

CHICAGO AND THE GREAT CONFLAGRATION, by Elias Colbert and Everett Chamberlain, with Photographs and Illustrations. New York: C. F. Vent. Chicago is determined to "never say die." It rubs its ashes from its clothes, and offers itself modestly for the admiration of the world. This volume is full of lively incident, detailing its rise, growth, fall, and almost rise again. It puts its fall in Saxon English: "It was on the night of the 8th of October, 1871, and the forenoon following, that Chicago was wiped out." That wiping out is like the "man in our town," who, like Chicago, "was wondrous

wise," having scratched in his eyes as soon as he found he had scratched them out. The book is full of instructive matter, and will be widely read.

## QUARTERLIES.

The *Bibliotheca* begins with a vigorous essay on "The Physical Basis of our Spiritual Language," by Dr. Thompson, of Beirut, whose long residence in Palestine has made this fact doubly palpable in its Biblical aspects. It is a very interesting and valuable essay. "English Eloquence and Debate," by Prof. Shephard, gives a résumé of "The Oratory of the English Tongue," from the Parliament of 1640, where it was born, to its late, but not latest masters in America. He puts Fox, Sheridan, and Webster far ahead of Demosthenes. Why not say, also, Phillips and Sumner, who are far ahead of these, either in the principles discussed, or the vigor of discussion; Phillips, the greatest of all for the platform, Sumner, for the curia. Prof. Barrows considers "The End of Inspiration," in which its illuminating and directing power is powerfully set forth. Dr. Murphy, of Ireland, has an admirable argument in favor of the weekly Sabbath, which ought to be put in a tract for the times. He shows its perpetuity and its change. The first day of the week was a wave offering and bread offering in the Levitical times. Christ is the Bread of Life. This day gives us that Bread now. The argument is a solid structure of truth, beauty, and utility. Will Mr. C. K. Whipple please attentively consider it? Dr. Harris ably discusses the organic character and development of the Church, showing it is a live institution, fitted to progress with the progression it does itself cause in society. Prof. Park discusses the "Delivery of Sermons," inclining to the extempore, and not condemning reading, or memoritor. All are good, if you are their master, and not they yours. All are bad, if you are their slave. A man who talks without preparation, is as bad as a parrot who memorizes only words, or a dull plodder over a paper. Be full, be ready. These are best got by writing much, reading little, and talking a great deal.

## MAGAZINES.

The *Ladies' Repository* has an exquisite engraving from Hart's "Crossing the Ford," and a fine portrait of the Crown Prince of Prussia. No journal in the land compares with this for its engravings. Its contents are fresh, though more money would make them more powerful. We want more of our great writers in its pages. Augusta Moore has a lively poem on a "Heathen Hermit;" Rev. T. M. Griffith writes easily of the "Lakes of Britain;" H. T. Cook, of "Cheops;" Charles Hobner, of "Luther." The editor makes some points in favor of a live magazine.

Blackwood has two or three extra good stories; a cruel opposition to the Nine Hours' Law; two poems by Story, one on the fall of Jerusalem, and its resurrection, of much power.

St. Paul's (J. B. Lippincott & Co.), not ours, we regret, but a reprint, which, if successful, will compel a new name for the Boston bantling, when better, has Hawthorne's and Miss Ingelow's stories, poems by Buchanan, a parody on the "Last Tournament," and other good things. It is a handsome serial.

The *Atlantic* begins with Hawthorne's story, which describes vividly the death of a British officer, slain in the Concord fight on the hill front of Mr. Emerson's house, with his usual sad musings on death itself. "The Echo Club" improves both in its criticism and its parody; that on Keats being good, as this on the cucumber:—

"Lo, hoarded coolness in the heart of noon,  
Plucked with its dew, the cucumber is here."

To attempt Emerson's "Sphinx," shows more audacity than courage. Parton talks well of Jefferson, and Holmes wittily of everything. The *Atlantic* is yet hard to beat.

Yet Harper's easily beats it in its line. "The Scott Centenary" affords it a fine scope for fine pictures. "Holland and Hollanders" is grotesque, and its women horses, a good sign of the land where women have no rights men are bound to respect. Its contents are edible as molasses cake, or candy, which is very sweet, and a little nutritious.

Old and New has a Washington number, heavy as Washington always was, in print and person—a mountain to look at, rather than to climb. Dr. Dewey gives his "Selfhood and Sacrifice," with the Jesus part left out; a vigorous essay yet, as Hamlet is a powerful poem with Hamlet out; but far less the essay more than the poem, than what it would have been had Christ the Sacrifice gone in. Dr. Clarke gets some praise for his "Ten Great Religions," and so the *Old and New* shifts in its shining sands, with never a foundation-stone.

Scribner is as handsome as Harper's in pictures, as religious as *Old and New*, and as sparkling as *The Atlantic*, and as orthodox as *The Repository*. It has one defect to some—it is not very reformatory. February's number has "Yellowstone," and other illustrated articles; "Back-log Studies," by Warner, first-rate; a small piece of the Woman Question, by Lulu Gray Noble, stinging smart on those who advise Yankee girls to do house-work and be independent, in which she rightly says, "The hired servant-girl must be very pretty whom the Yankee milkman would think a worthy match." But the cure she does not give, which simply is to treat that hired girl as the gentleman of the house treats his clerks, make her an equal in the family. The rest of the number is sufficiently bestrewn to suit all readers.

Good Words has a lecture by Grote, the historian, on "Thought versus Learning," with other interesting papers.

Appleton's has the finest engravings of any, and as good matter. "Rafting on the Guyandotte," is very prettily depicted; so is Darley's "Fragments of Travel." Take it all in all, being the last, we are tempted to say, it is the best.

## New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Can the Old Love?	Osgood & Co.	
Forty Years' Fight, Jewett,	Nat. Temp. Soc.	
Little Girl in Black, Willner,		
Temperance Bible,	Sheldon & Co.	
Gladness in Jesus, Boardman,	Willard Tract Soc.	
Voice Building, Streeter,	White & Gouldard,	
Bits of Travel, H. H.,	Osgood & Co.	



#### RATES OF ADVERTISING.

[illegible]

THE HERALD.

BOSTON, FEBRUARY 8, 1852.

**TERMS, \$2.50 per year. Clergymen, \$2 — in advance.**

TO READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

*Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.*

When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made, for the subscriber is legally holden for the whole amount, whether it is taken from the office or not.

Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.

## BOSTON UNIVERSITY.

The publication of Isaac Rich's will, shows that what has long been understood, though not fully known to be his purpose, has been fully accomplished. He has placed himself by one single act at the forefront of his Church, and of his nation, in wise benevolence. He had, as is evident from his will, a strong debate between Middletown and Boston. The associations of that place were dear to him. The money expended there he did not wish to be lost. Its famous Presidents, the last not least in his judgment or affection, its distinguished professors, its graduates holding far more high places in Church and college than those of any other university in the land, in proportion to their numbers, its beautiful situation, unsurpassed for rural and suburban loveliness, its fine buildings, all these conspired to make him long earnestly to make this the central university of his Church. But his wise judgment balanced these excellences with others more excellent. Boston was the seat of New England population, wealth, and culture. His Church was making money here through its representatives in great numbers, with great rapidity, and in large amounts. That money could not flow into any existing channel. Middletown was over a hundred and thirty miles away, in another State, with not the least business or social relations to this city. The wealth here accumulating would not be distributed there. He desired to make his gift only the beginning of largeness. To draw these to it, he felt that it should be located near their treasure-houses. Here, the only schools of law, medicine, theology, art, music, and kindred studies could flourish. The city is the haunt of such institutions and students. They will not flourish in the country, as is being everywhere clearly proven, and will be more clearly, by costly experiments, now going forward in one or two localities. Besides, and chief with him, there was no Christian college in this State within a hundred miles of the city, and only one within forty miles, and that at Providence, in another State. There was, therefore, a field entirely unoccupied, a field exceedingly fertile, a field that would produce yet more abundantly, if he should begin its cultivation.

After years of deliberation and conversation, he settled on this conclusion. He was largely aided to it by Hon. Lee Claflin, who for twenty years had plead for a college near Boston; who offered the Concord school a handsome property at Newton, soon after, if not before it was planted at Concord, and who steadily pressed this thought upon his wealthier friend and brother. In 1867 the Concord school was removed to Boston. In 1869 the charter of Boston University was obtained by Isaac Rich, Lee Claflin, and Jacob Sleeper, Wm. Claflin signing the enactment as Governor. These three corporators organized under the charter, and elected as Trustees, Wm. Claflin, D. Patten, Pliny Nickerson, J. H. Twombly, H. O. Houghton, J. B. Thomas, W. F. Warren, L. W. Pond, Geo. F. Gavitt, Leonard Whitney, Jr. — Lincoln, F. A. Perry, and G. Haven. Isaac Rich was chosen President. In 1871, the Theological Seminary was consolidated in the University by act of the Legislature, and became the School of Theology of Boston University. Edwin H. Johnson

and W. R. Clark were added, after this consolidation, from the Seminary Board to the University Board.

Arrangements were being made for opening the School of Law, when Mr. Rich died. His death has interrupted these arrangements, though, we presume, only for a season.

We think his course was eminently wise. He saw far into the future, when he located his wealth where he acquired it, and stimulated others to like wisdom and beneficence. Middletown will flourish none the less for this new opening. One Conference Seminary does not suffer by the establishment of another. One Church is helped by other churches near it. The wealth, buildings, age, situation, and fame of our mother college will draw a goodly number to her halls. Two colleges in New England will help each other. Connecticut and the New York City will delight to increase its endowments; and Boston money may some of it, and, we trust much of it, take this direction.

We hope many men of means, much or little, will see to it that these institutions are remembered in their wills. Not your children alone, but the Church, God asks you to care for it. Make your wills *now*, and give to Him, who gave Himself for you; who, though He was rich, yet for your sakes became poor, that you through His poverty might become rich.

In no way can you better serve God, and in no way have a perpetual incense floating up from grateful hearts to your increasing and eternal felicity through all the coming ages. To Christ and his Church the new university is dedicated. May it never desert nor deny its only Master and Maker, God.

## THE COLORED BISHOP.

We very gladly welcome our former editor to his columns, and are glad to have him speak his mind so freely. No one has a better right to speak his mind. He fought the battle when the hour was the darkest, and the forces were the weakest. He fought it through. The war against owning men and women, he was a leader in from the start. He was a leader unto the end.

His sympathies with the enslaved race give him a right to speak. He was ever their friend. A member of the Massachusetts Legislature of this hue was welcomed to his Church, and to his fellowship more than a score of years ago, when driven in disgrace from other communions. For many other such reasons, therefore, are we glad to hear him speak.

But we are compelled to differ with him in his conclusions. We believe the new era has fully come, and that the disabilities under which men have labored in this country on account of a God-given and God-approved complexion, should utterly cease. We believe the Church should deal it a death-blow. This death-blow is given when one of that color is chosen among its general superintendents. It is never given before. Mr. Sumner grandly shows that his Equal Rights Bill is essential to the completion of all the bills and amendments connected with the abolishing of slavery. So this equal rights in the supreme executive of the Church is essential to the extirpation of this last root of bitterness.

**Dr. Wise says:—**

"Given, a colored traveling preacher of suitable education, experience, knowledge of Methodist law, preaching ability, executive force, and *probable acceptability throughout the whole Church*, and he ought not to be rejected solely because of his color. Still, if he were, he would have no ground of complaint on the score of injustice, inasmuch as the Episcopal office belongs to no man of any class, as a matter of right, until he is elected thereto, his right being created by his election."

We differ. If a brother has every other gift and is debarred on account of his color, it would be most manifest and cruel injustice. If our excellent brother had every qualification, as he so rarely has for the headship of the Sunday-school work, and could not have been elected because he was not American born, he would have felt that trammels were put about him that were cruel and unjust in the highest degree. If one should feel a fitness, and all others should agree with him, for a professor's, or presidential, or editorial chair, and was prevented solely because of the color of his hair, or eyes, he would feel the cruel injustice of such a discrimination. The most popular President, of the most popular college, has a birth-mark on his face that undoubtedly has much annoyed him. Had it been brought up against him on his election, and been the sole ground of his rejection, how justly would he have arraigned that board for its cruel injustice.

But, it is said, if the colored people have a Bishop, why not Irish, Germans, Swedes, etc.? There may be wisdom in replying, that if their circumstances were like those of our colored brethren, they should have Bishops of their kindred. The Germans would increase fourfold faster to-day had they had a German-speaking,

or a German-blooded Bishop; were they represented in the general superintendency by one of their own tongue. Could they say Bishop Schwartz, or Bishop Jacoby, or Bishop Nast, they would "spring to" with a "vim" they will never previously know. So, if other nationalities have the growth and prospects of this, they should be treated with like liberality, justice, and practical wisdom.

If we could win the Irish to our Church, and offset and overcome the immense influence the Roman Catholic Church exerts over our Irish population, *for the simple reason* that it has so many Irishmen among its Bishops and Archbishops, we should do the best thing for Christ and His Church that we could possibly do, to put a brother of that nationality into the episcopate. We shall do that sometime, and thus, and *thus only*, make our greatest onset on that compact host of error.

Our colored brethren are in this condition to-day. They number nearly, if not quite 200,000. They are our stronghold, almost our only strength in all the Southern States. They have three Methodist Episcopal churches of their own color exclusively. They all wish to become one with us. One of their bodies has made formal proposals of union, which, we fear, have not been as carefully nursed on our side as they should have been. The rest, if we are generous to the colored man, will see that we mean fraternity, and that they can all come to us.

We have conquered many prejudices grandly. It is well put in our brother's article, how cheerfully we have put these brethren into many important places of trust and honor. We have ordained two of them Bishops. If of a limited diocese, as is said, they are not of limited authority. Bishop Burns could have ordained elders, and so can Bishop Roberts, which our excellent brother cannot do. His powers are the same as Bishop Morris's, whatever limit lies upon their exercise. We have done all this. All we need is to take off that limit, in his case, or in some other. His success in Africa is made a test of his fitness for the general superintendency. A fitting test perhaps, and perhaps not. He may have been hard bound by poverty. The Missionary Society only allows him \$8,000 a year for all his work. The Episcopalians spend \$40,000. Where little is given, little should be required.

But it is not men we care to discuss. It is measures. If they are adopted, the men will be found. It is suggested such men do not exist in our Church. We beg leave to differ. Men wiser than ourselves, Bishops who travel the whole work, editors and Presiding Elders in the South, and editors even in New York, have mentioned brethren they thought would fill that post acceptably. We believe if the determination to select such a brother is fixed, the candidate can be easily found. Dr. Fuller and Dr. Matlack both commend this. The Southern Convention commended it. It is in the minds of these leaders, a duty pressing home upon them.

It is suggested that a Bishop must be accepted everywhere. That depends on whether principle or prejudice is the test. Dr. Wise did grand service in opposing Bishop Andrews' continuance in the Episcopal office, because, among other reasons, of his unacceptability in New England; but that was based on principle. If Bishop Burns should be unacceptable to Baltimore or Boston, because of a cruel prejudice against his complexion, that is a plea of non-acceptability that should be sternly rebuked. "Get thee behind me Satan," should be said to this demonic prejudice, if it appears in the very chiefest of the Apostles, "For thou savorest not of the things that be of God, but of things that be of men." Nor will this prejudice long abide. Our chief Bishop, in age and activity, says, if the other Bishops (and properly, we should say the older and senior ones in office) should accompany such a Bishop on his first visit to some of the Conferences, the whole matter would be easily adjusted. Nor do we believe any Conference would reject him. Several of them have now colored ministers in their body. They would understand the meaning of this movement, and approve it; and though he might not be as eloquent as Simpson, or as perfect master of Conference action as Ames or Jones, he would be a representative of a great and wronged people. He would be their brother; he would be their pride. Nobody in the New England Conferences is more beloved and respected than Bro. Mars, for his own sake, and for the sake of the principles he embodies. He is made President of certain anniversaries. And if he does not bear himself quite as easily as more expert chairmen, he is not so severely criticized. The brethren, —

“Are to his faults a little blind,  
And to his virtues very kind.”

But these brethren will not long, if at all, need excuse. They preside well in the Louisiana Senate, in the South Carolina House; why not in the New York Conference? Can they not ask the questions, speak words



of counsel, read the ordaining ritual, and accept the decisions of the Presiding Elders, or the pre-arrangements of the people and the preachers, as well as their whiter kindred?

We venture the assertion, that if a colored Bishop be elected, he will be one of the most popular of the new Board through all the Church.

We ask, therefore, for no "wax fruit," no "tied on," or "artificial" sort. Events have grown to this consummation. Everything else is done. This must be done, or the whole is not fittingly concluded. Our fathers, among whom we hold in highest honor the yet young ex-editor of the *HERALD*, labored, and we enter into their labors. But we do not enter to waste their substance. Nay, but to increase it; to carry out their principles to their complete perfection. A quarter of a million of our brethren wait this true act of our churches. Not in a bargain and sale spirit, but in the right spirit. If we are ready to throw away this wicked prejudice, they are ready to come to us. They are organized, have churches, schools, property, population.

Will we do our duty? Make the Church one; but let not that one be bishoped by English speaking, or English blood alone. Let all be united, and all treated with equal brotherliness. We repeat, even after our brother's sharp and strong review, what we said aforetime, "that the great question" before the next General Conference, is the election of a Bishop from the colored brethren of our ministry. It is the cry of the hour, as much as "immediate and unconditional emancipation" was the cry of 1836. It will not cease to utter its authoritative and divine demand, till it is obeyed. May the Church hasten to crown its work with this wisdom, strength, and power at the coming session.

We commend to our brother this wise word from *The Atlanta Advocate*, which approves of the election, and declares that one "qualified for the office can be found:"—

"We rejoice in the compliment of the *HERALD*, for we esteem it such, in regard to our position in relation to a colored Bishop. Believing that a man of color qualified for the office can be found, and that he would be treated by the Church with all of the consideration which his exalted position would suggest, and that such a one could be of vast benefit to his race, to the Church, to the country, and to the cause of Christ generally, in such relation, we have said so without equivocation. Nevertheless, the *HERALD* omits to state that the editor of *The Methodist Advocate* is the only one of those to whom it refers who has taken this position without a 'but' or 'if' or an 'and.'"

We are glad to correct the omission, and commend our brother for his position, "without a 'but,' or 'if,' or 'and,' and hope the oldest of our anti-slavery editor will follow the youngest in this like true and most important demand.

#### CONTRARIES BALANCING CONTRARIES.

The *Pittsburg* is busy limiting the tenure of office refusing the ordination, and almost abolishing the Episcopacy. It has some strong arguments and strong following. When lo, just as it was getting its forces ready to move on the General Conference, a Yankee notion appears in the opposite side of the field. Napoleon was not more astonished when Blucher loomed up on his rear, than our colored Napoleon will be at this appearance. Bishops are to be practically annihilated. Wellington is about pounded to powder. When a Presiding Elder's Conference, representing four Conferences, proposes to petition the General Conference for the permanent organization of such Conferences, and in order to make office and officers more acceptable, suggests a shorter and simpler name. There is but one name shorter and simpler, and that the pallid lips of the *Pittsburg* will readily utter. Instead of abolishing the bishopric, here is a suggestion to make four hundred Bishops by a little word of the General Conference. These Bishops are to be elected by the Annual Conferences, they suggest, of course; as the present Bishops are by the General Conference. The latter will have to adjust their name to the new "order," or "office," (which it is, Drs. Whedon and Nesbit will probably be appointed a committee to settle), and that adjustment, of course, will have to make the General Conference superintendents into Archbishops.

The episcopal idea is not yet dead, at least in the hearts of Yankee Presiding Elders. They do not add that they should be ordained, or set apart, or that they should be elected for life. The latter, probably, will not be approved, but the former may be. For why should not this diocesan Bishop have as a special laying on of hands, as the ecumenical Bishop? So "office" and "order" are up again for discussion.

Another point in these suggestions, more important yet, is the organization of these Presiding Elders' Conferences. This will have to be accompanied with certain powers. The only power they now have is to advise as to the appointments in their own Conferences.

They will then, of course, have power to advise throughout the range of the Presiding Elder's, or the Diocesan Episcopal Conference; that is, they can arrange the work, not for New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and Maine separately, but for the whole field. This will relieve the smaller Conferences, whose numbers feel the limitations, and prevent those transfers from Maine, westward and southward, which would then have their natural play.

These propositions will stir discussion. They are live words, cast into a live Church. Preachers' Meetings and Conferences will consider them. Their outcome cannot be fully guessed at. But they assure one thing, the vitality of a body that is too often treated contemptuously. No wheel in our machinery is of more importance than the Presiding Eldership. It is our Church Extension Committee, our Church and minister's Board of Exchange. It is of immense benefit to new and growing societies, and not much less to the well established. It is the most popular with the preachers, despite their censure, and is as certain of continuance in some stay, if not in one stay, as any "office" or "order" in the Church.

This balancing of contraries with contraries, *contraria contrariis pendens*, will make the contest more lively, and we shall look with eager interest to see what the anti-Episcopal *Pittsburg*, and other General Conference sheets have to say of this vast new Yankee stride in the Episcopal direction. Four hundred Bishops! And at one fell stroke. What are we coming to? We pause for a reply.

#### PESHTEGO SABBATH-BREAKING.

A writer from the West corrects and confirms our Peshtego story. The letter that stated that the profanation that took place before the Methodist Church, was written by one who had visited the place; it was probably before the Congregational Church. It was horrible enough, as were all the other incidents he narrates:—

"That Peshtego was a wicked town, there can be no doubt, and that there had been great disregard to the Sabbath in the village, and in the country, is true; but that 'thirty or forty young men held a mock-service at the neat little Methodist Church in the village,' has not been chronicled here yet. There was no neat little, or any Methodist Church in the town. I conversed with a Methodist local preacher who was in the village on that eventful day, and who attended the services at the Congregational Church that evening. But very few were present, though all was quiet at the church.

"There was a dance in progress on the evening of the fire, and all but one of the persons present perished in the flames. Two more dances, I have learned, were being arranged for, probably, for succeeding Sabbaths. Very many of the buildings of the village were helped forward in the process of construction by Sunday work. I was informed by a man who can be relied upon, who lived there a few years ago, that he had seen as many as six frames of buildings go up in the town on a single Sabbath, and that he had seen ladies coming home from a ball on Sabbath morning after daylight, astride an ox. Though Peshtego may not have been the wickedest place in this section of country, it was, doubtless, one of them. I am not surprised that thoughtful men should talk of judgments in regard to these fires, as of Sodom and Gomorrah. There were some pious, good people in the village, and in the Sugar-bush; and some remarkable instances of escape of such, and of answers to prayer, that would be interesting to be known, could they be gathered up. Will the people learn righteousness by these judgments, or will they pass on, and be punished?"

We commend this letter to the *Register*, which turns aside from its blows at Hepworth, to rebuke the blasphemy of the *HERALD*, in carefully saying that God would to-day, as He has in all history, defend His cause against insult and overthrow, even if need be by fire sent down from heaven. Will it also explain how a good God in Sodom, as well as in Peshtego, allowed "unoffending little children to be burned almost to a crisp." That was His doing. How lightly it talks of the horrid sin of these thoughtless young men who ridiculed a religious ceremony. So the Sabbath-breaking above-mentioned was done by "thoughtless" men and women. Will the *Register* please give any reason for God's judgments, for suffering, and death? That He does inflict these, it will hardly deny. Will it give us the reason why? The Bible, Christ, and the Christian faith see it, and say it. Will *The Christian Register*?

#### A NICE THING FOR BOYS.

The boys seek many ways for their spirits and forces to work out their ends healthfully. Among these ways, the latest and best is the printing-press. Sports are purely sportful. They may be healthful; but they are not especially educational. Bathing, skating, sliding, or coasting, ball-playing, and lesser games, have no other end than play. It is well to get them in the habit of business and profitable industry. But if still at school, such habits cannot easily be formed. A much

larger number than ever before attend school till far into their teens. They are in school only five or six hours, and ought not to be required to study much out of school hours. They are in danger of degenerating into loungers about stores and stables, or less harmful idleness.

It would seem as if the boy's printing-press was invented to save them from this peril. That, and his tool-chest are healthful substitutes for mere sport or idleness. He learns through the press a trade; he also learns business. He is made industrious, and by getting orders from his neighbors, collecting his dues, and buying his stock, is trained in business habits. It is not surprising, therefore, that this has become one of the most popular of boys and youths' recreations. Three different styles are sold, the last of which, called "The Young America," is probably the best. It has arrangements for working it with the wheel, so as to relieve the arms if work is long and pressing. It is of three sizes, and prices, \$18, \$30, and \$50. It is a very neat affair, and with the type-setting, and filling of orders, trains the boys in excellent habits of industry and business. The agent in this city is a member of our Church in Everett, Mr. Joseph Watson, 85 Water Street, who will sell paper and types by order, or otherwise, with honesty and despatch. If you cannot visit the city, you can write to him, and get his prospectus and terms, and will have all your wishes as fully met as if you sent them to J. P. Magee.

Hon. George B. Richmond, Mayor of New Bedford, the only Mayor in Massachusetts elected on a strict Prohibitory issue, in his message, speaking of the one argument that Prohibition would drive away business, says it is increasing there under this principle, and New Bedford will soon cease to have any grass in her streets, now she has no whiskey in her shops. He says:—

"I do not now allude to the diminution of crime, to the lessening of domestic unhappiness, or to the increase of quiet and good order in our streets, though these are consequences upon which we may well congratulate ourselves, but to the effect which the restriction of rum-selling has upon our material prosperity. Managers of manufacturing establishments bear testimony to the benefits accruing from an enforcement of the law, and co-operate with the police in efforts to close the rum-shops.

"Elevated in character, labor is raised in value; and capital is attracted to a city, where, among the laboring population, sobriety is the rule, and drunkenness the exception.

"In the year past, the increase of population and the new demand for labor have been gratifying. A careful collation of statistics of our manufactures, gathered under the direction of a special committee of the city council, presents a hopeful result, proving false the prophecies of those who affected to believe that the Prohibitory policy would drive business from our city."

*The Pittsburg Advocate* has been writing some able editorials on the Church Press, in which it shows the superiority of the General Conference press over the Independent, in respect to sustentation, and in some other respects. But it does not discuss the position of the *HERALD* which is not Independent in its idea of independence; nor has it been more of a burden to the Church than *The Pittsburg*. It says it cost \$3,598.31 the first sixteen years above its income, and the Book Concern paid that amount. The Book Concern never paid that for the *HERALD*. It worked off its own burden itself alone. The first \$1,000 Isaac Rich could spare from his business, he loaned to the *HERALD*. And it has paid as much to the worn-out preachers as *The Pittsburg*, and to everything else except the support of the Bishops; and it will do that if it be arranged that each shall pay according to its income, or the ratio of its subscription to its Church population. We believe that the General Conference papers do well, but they cannot do everything. What we want is, some way of helping poor papers in important localities to get on their feet without spending too much on them, or preventing their own self-development. That must be by a mixture of General Conference and *HERALD* style of action, and not far from the course pursued by the latter's publishers.

*The Watchman and Reflector* thinks the cure for insolvent newspapers is a little higher subscription. It says:

"One trouble—the chief one in the premises—consists in the attempt to issue the weekly Christian journal at an inadequate price. It may be that the very last quarter of a dollar paid for the paper is that on which anything is made. When, therefore, the paper denies itself the receipts of that quarter, and it may be a quarter of a dollar more, who need wonder that it fails to be self-sustaining!"

But the two dollars and a half papers net as much as the three dollars, if the last, as they do, give one dollar for new subscribers, and the former only forty or fifty cents. Still, renewals may save this difference, and \$3.00 a year is cheap enough for a first-class paper.



A CHRISTIAN CONVENTION was held at Cincinnati, last week, to favor the following Preamble to the Constitution:—

"We, the people of the United States, humbly acknowledge Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, and His revealed will as of supreme authority, in order to constitute a Christian government, and in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America."

Judge Story, of the Supreme Court, presided, and resolutions urging its adoption were passed.

Mr. Abbot, of the *Infidel Index*, was on hand, though by what right he was there, is not so easily seen. He opposed the Bible in schools, opposed the word Christ, and even the word God, in the Constitution. He thought it would burden some tender-hearted Buddhist of China, or Jew, or Mussulman. Are the Jews, Buddhists, Brahmins and Mussulmans of the British Empire, burdened in their conscience by the avowed Christianity of that realm, whose patron saint is St. George, a Christian martyr, and whose flag puts a cross among its colors? These German infidels, and Yankee too, would not migrate, if this land avowed itself Emmanuel's land. They did not leave Germany because that was Christian. They could go to no civilized government that was not avowedly so. When a journal says, "the great men who constructed and launched the Constitution were staunch believers in the orthodox faith," it falls into error, unintentional, we doubt not. Jefferson, John Adams, Franklin, and Hancock, four of its chief men, were far from the orthodox faith. The lust of toleration raged fiercely. Voltaire and Tom Paine were favorites of the public mind; and though Christ led them through the conflict, and the faith of New England, Virginia, and the country alone secured the victory, this unbelief did affect "the construction of the Constitution." It ought to be remedied. The nation should confess itself Christian. While allowing the fullest liberty for all other conscientious belief, if kept within virtuous bounds of action, while never touching Jew, infidel, spiritualist, or Buddhist, or Fetichist in his worship, it should itself say, "We are as a nation the Lord Jesus Christ's." It will yet so say.

Mr. Abbot shows his zeal in getting up signatures against the Amendment. In his ardor he thus warms up to *The Investigator*, the Abner Kneeland infidel organ of many years, and its creed. "Staunch Allies," he entitles his praise:—

"We heartily thank *The Boston Investigator* of Jan. 17, for reprinting our counter-petition, and making a strong appeal for signatures to it. *The Index* means 'Universal Mental Liberty' just as unqualifiedly as *The Investigator*, as every one of our readers knows. We give our hand, and our heart with it, to every man and woman who is willing to speak and act for Liberty, whether inside or outside of Christianity; whether materialists, spiritualists, theists, atheists, or any other set.

"We also thank the *Chicago Present Age*, and the *Baltimore Crucible*, both leading Spiritual papers, for publishing the counter-petition with words of generous sympathy and co-operation. Who shall say that there is nothing in common between materialists and spiritualists, though they hold views on immortality wide as the poles, apart when they thus equally respond to the summons of present duty? Honor to both alike!"

Why not? both are alike. *The Present Age* is one of the vilest of Free-love and infidel sheets. Rev. Mr. Potter, a regularly settled minister of the Unitarian Church in New Bedford, says:—

"I am glad they put it so strong, that they mean so unmistakably a Christian Amendment. This will open people's eyes I should think. If they would content themselves with the simple recognition of God in the Constitution, though the principle would be just as bad, it would not be so apparent to people as a palpable violation of liberty of conscience. I am not sure that such an amendment, if proposed, would not be adopted. People who had no great interest in the matter would yet hesitate to 'vote against God,' and so the affirmative would carry it by the fact that they would be mainly the voters."

Since the recognition of God in the Constitution is as bad as the recognition of Christ, it shows the spirit of the opposition. The movement may not now succeed, may never; but this nation will suffer for this refusal, both in its faith and morals. Mr. Abbot's zeal will return in many forms of vice and crime to plague its authors. Christ must be in the country, if not in the Constitution. If in it, all foreigners would come to it just the same as they go to the British colonies, and swear their support just the same. It will come yet.

Dr. Bellows says it is idolatrous to worship Christ. Did God teach idolatry when He said, "And let all the angels of God worship Him?"

Our friend, Dr. Cuyler, has come to grief. He has opposed Woman Suffrage so hotly that we supposed his garments were without spot on this dangerous topic. Perhaps he supposed so. But "let him that thinketh he standeth, take heed lest he fall." He lately went to hear a Quaker woman preach, and spoke well of it. That was the first step, that will cost who knows how much? He takes the next, and invites her to preach from his pulpit. Horrors! The dislikers of Mrs. Van Cott and all her clan must tremble at such an intrusion. He trembles of course. The next day the church blows him, and he was summoned last Wednesday to a session of the Presbytery on complaint of the First Presbyterian Church,—first and last in this work, we trust. It shows its age, both in its number and conduct. The complaint is made and answered, but the result is not reached.

Thus the most popular and successful Presbyterian minister of that city for years, and hardly second now, is to answer for this dreadful sin of admitting a woman into his pulpit to preach Christ. "Is thy God able to deliver thee?" cry his many friends down into the den. "Theodore" is a fortunate, nay, providential name now. "The gift of God" will receive a gift from God, and be able, we doubt not, to give his accusers a lesson or two in the breadth and fullness of the Pentecostal baptism and the Apostolic call, which they shall be able to neither to gainsay or resist.

CHINA.—The Foochow Mission, of the Methodist Episcopal Church, held its eleventh annual session at Fooching, forty miles south of Foochow, November 1 to 6. This nucleus of a Conference has five districts, covering 30,000 square miles, or four times the area of Massachusetts. The preaching force consists of four missionaries who act as Presiding Elders, two ordained native deacons, ten unordained native preachers, and fifty unordained native preachers on trial. In addition to this field force, the native portion of which is paid jointly by the mission and the native churches, there is, also, what may be called an unpaid corps de reserve, comprising local preachers and exhorters, licensed by the native Church, and responsible to it, who live at their homes, pursue the prescribed course of study, and exercise their gifts under the direction of the native elders, and hold themselves in readiness to fill any vacancy in the regular work to which they may be called or to open the work.

The usual programme of a Conference was gone through, anniversaries of the Bible, Self-support, Antislavery, Missionary, and other societies. The chief effort was to make the churches self-supporting. Interesting addresses were made by ministers who had refused missionary help, and the audience rose en masse in approval of this course. The minutes look odd in names, but Methodist in form, as for example:—

Hingwa District ..... R. S. Maclay, Presiding Elder.  
Hingwa city ..... Ho Po Mi, Ting Mi Ai, Ling Seng Eu.  
Hangkong ..... Tang Taik Tu, Ting Teng Nieng.  
Lanyit ..... Yung Taik Kwong.  
Tung Ha ..... Ting Ing Cheng, Ting Kan Se.  
Kia Sioh ..... Wong Yu Hong, Mgu Ing Siang.  
Sienyu city ..... Yung Taik Chou, Ting Ching Kwong.

The Chinese Conferences of the Methodist Episcopal Church are getting ready to wheel into line grandly.

*The Universalist* is getting along. It says:—

"In speaking of the Fisk tragedy *The Methodist* remarks that the seventy-third Psalm is wholesome reading for these days; and *The Watchman and Reflector* quotes a part of it, as its comment on the same event. But this from the thirty-seventh fits the case quite as well: 'I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not! Yea, I sought him but he could not be found.' Singularly enough one of our clergymen having occasion on Sunday morning, 7th ult., to exhibit the unsubstantial nature of all prosperity based on dishonor, cited the example of James Fisk, Jr., and expressed the conviction that his career must end in disgrace, and that too in all probability before long. He quoted the above language of the Psalmist as descriptive of such a case."

How is it, if Fisk is thus made to point a text, so far as his death is concerned, and it is even declared by a Universalist minister "that his career must end" after some such fashion, that there is any hope held out for his, and such like sinners ultimate, return? The same Psalm gives no hint or hope of such. "It is that they may be destroyed forever." Take the next step, friend, and get out of the slough, upon the Rock.

*The Christian Union* says:—

"The grandest manifestation of life and power which Protestantism has made since its origin, was the Wesleyan movement of the last century. And the great characteristic of that movement was its successful appeal to feeling. It began by rousing men to ardent fear and hope and joy. Afterward, it was able to move them to great practical enterprises, and to organize them into the highest efficiency."

How sweetly liberal *The Liberal Christian* is these days. Here are two of its sugar-plums:—

"Nine out of ten of the men who attend Orthodox churches to please their wives have become infidels; and their wives have made them so."

"Our duty towards slavery, as we slowly and painfully learned, was not to compromise with it, but to destroy it. Such is the duty towards 'Orthodoxy,' which now lies before us."

"A big job" they've got. It sounds like Jeff Davis's order to Stephens and Hunter in the Fortress Monroe meeting, the February before he put on woman's apparel: "no terms of peace that do not include independence."

How bad those poor wives must feel, especially as a multitude of them rejoice over the conversion of their husbands through this instrumentality, and many more will.

Spurgeon thus hits off the Romanists of Rome as below the Egyptians:—

"Any beastliness would do for a god in Rome. The Egyptians worshiped onions; but these men, with their bones, scraps of hair, and the like, worshiped that which might have manured the onions."

That is equal to South's saying "they shed penitential tears over a defiled onion."

A GOOD DEFINITION.—"Death is the testing one's theological views." Have the most orthodox faith, and then no possible revision of opinions can harm you. Build the bridge that stands the strongest test, and then it stands the lightest easily.

The Baptist Union is one of the sprightliest of papers. Its open communion is the cause. It puts in a bit of Calvinism now and then, with which it seeks to stay the stomachs of those whom it compels to concede the liberty of the Lord's table to all the Lord's brothers and sisters. Bating this, it is just about the thing.

Mr. George L. Brown has just removed his residence and studio from Fourth Street to No. 90 G Street, on top of Washington Heights, opposite the reservoir, South Boston, where he commands a fine view of the city, harbor and suburbs, and where he will be happy to see his friends. He is at present engaged upon a couple of Swiss scenes.—*Boston Transcript*.

Minutes of the Boston Wesleyan Association on the death of Isaac Rich, adopted Jan. 16, 1872:—

We bow before the voice of God that calls from our sight and company our beloved brother, Isaac Rich. One of the first to assist in the founding of ZION'S HERALD, helping it with his money and his credit in its days of debt and difficulty, faithfully assisting in its development, rejoicing in its prosperity, leading off in its late large enterprises, with his clear judgment, hopeful nature and solid persistence, he has shown in every sphere in which he has acted, extraordinary abilities, and secured for himself an imperishable fame. We recall with sad pleasure his animated countenance, his spirited manner, his gentlemanly bearing, his ardent and ceaseless love for the Church. We feel that a prince and a great man has fallen. His place can never be filled. We rejoice that God gave him to the Church, and that though He has taken him again, it is still to the Church. There he loves and serves his Master and his God.

We cherish his memory with profoundest affection, and trust that inspired by his liberality, zeal, and devotion, we may copy his powerful example, and so follow him below, as he followed Christ, that we may meet him, and rejoice with him around the throne of the Lamb forever.

MEMORIAL SERVICE.—Services were held in memory of the late Isaac Rich, of Boston, in the Methodist Episcopal Church, at Wilbraham, January 28. Sermon by Dr. Cooke, from Rom. xii. 11. "Not slothful in business, fervent in spirit, serving the Lord." He showed how man had been raised up to meet the emergencies in the Church during its whole history, and that no one in our denomination had contributed so munificently to the cause of education and religion as he.

The following resolutions were unanimously adopted by the officers and students of Wesleyan Academy:—

Whereas, it has pleased Providence to remove by death Isaac Rich, our esteemed friend and patron, therefore,

Resolved, 1. That while we reverently submit to the will of our heavenly Father, we realize that our institution has lost one of its best friends, and the cause of education a liberal and earnest supporter.

2. That we appreciate not only the munificent gifts which have made us deeply indebted to him, but admire his active, upright life, and noble Christian character.

3. That we sympathize with his numerous friends, and the institutions of learning that mourn his loss.

4. That copies of these resolutions be sent for publication in the ZION'S HERALD, and New York Christian Advocate.

William H. H. Phillips, Mrs. A. C. Knight, Joseph Carhart, Miss Clara A. Merrill, Committee.



## The Methodist Church.

### MASSACHUSETTS.

**WORCESTER DISTRICT PREACHERS' MEETING.**—Rev. J. Noon writes: "A goodly number of the preachers on Worcester District, together with a few from beyond its limits, assembled for a Preachers' Meeting in Trinity Church, Worcester, January 23 and 24. According to the excellent programme (see ZION'S HERALD, January 18), arranged principally by Bro. Crowell, the subjects for converse had exclusive reference to revivals of religion. It was suggested at the commencement of the meeting by Bro. Crowell, that each preacher present should, on the following Sabbath, preach on this important subject, gathering matter for his sermons from the essays, addresses, and discussions of the meeting.

"The reports of the preachers gave the pleasing intelligence that revivals were in progress in many of the churches. One or two brethren were kept away from the meeting through religious interest in their churches, while others had to leave early for the same reason.

"Nearly every person appointed to take part, was ready when called on, while the five-minute addresses of others were pithy and pointed, and the frequent change of subject, kept up the interest to the last. Instead of telling who spoke, and how well each performed his part, permit us to mention a few of the thoughts presented.

"Young people's meetings were objected to on the ground that they were unequalled for in the Methodist Church, where both young and old are encouraged to speak in all social meetings; that they lead to the neglect of the general prayer-meeting, and thus divide too much the forces of the Church. On these accounts, these meetings have been discontinued in some places. On the other hand, it was contended that when such meetings were held, under the direction of the pastor, on some evening when no other meeting was held, and with suitable oversight, they were productive of benefit. One brother mentioned the conversion of some young persons in his charge this winter through such meetings.

"The employment of evangelists to promote revivals was deprecated, both for the sake of the men, and for the sake of the churches. While there are occasions upon which such laborers may properly be employed, generally speaking, the churches will be better without them. Let a pastor call out all the talent and piety of his Church, get a little help from a neighboring brother, and there will be produced larger and more permanent results than any evangelist can effect. But praying-bands, coming after proper preparation on the part of the Church visited, are believed to be highly beneficial. It was very emphatically stated, on the ground of lengthened experience, that while a lively working piety always characterized churches in which numerous conversions occurred, the experience of holiness, technically so called, was not essential to such success.

"On the whole the meeting was one of the best held on the district for a long time, and must result in good. Every one present seemed perfectly satisfied with it.

"A meeting in behalf of the Woman's Missionary Society was held on the evening of the 23d, of which very favorable reports were made by those present."

**SAXONVILLE.**—Rev. F. T. Gorge writes: "The Lord is graciously pouring out His Spirit in Saxonville. Since New Year's night, our meetings have continued to grow in spiritual life and power. The Church is greatly quickened, united, and laboring with growing faith and blessed results. Several interesting cases of conversion have occurred, and many others are convicted. We expect gracious displays of saving mercy throughout the community."

**SOMERVILLE.**—We are witnessing a work of grace, such as never was seen before in our city. The meeting has been in progress five weeks. More than one hundred have solicited the prayers of the Church, while fully seventy-five have been converted to God, and as many added to the Church. Though compelled to be absent for a number of days, greatly against my inclinations, the meetings will nevertheless continue, under the direction of Bro. J. N. Mars, who was with us a couple of weeks, earlier in the meeting, and who rendered very efficient and satisfactory service. J. W. H.

**SUNDAY-SCHOOL CONVENTION.**—The Boston District Sunday-school Convention was held in Dorchester Methodist Episcopal Church, Dorchester District, on Wednesday, 31st ult. The meeting was called to order by Rev. S. F. Upham, and the opening prayer offered by Rev. Samuel Kelley. Subsequently the chair was taken by Rev. Dr. W. R. Clark, and Mr. O. S. Currier was appointed Secretary. Rev. H. Lummis read a paper, on the "Duties of Pastors in Relation to Sunday-school Work," in which he took ground that the pastor should be generalissimo of the school. This created considerable discussion, which was participated in by Rev. J. Scott, Mr. Bridgett, Rev. Mr. Kelley, Rev. F. Furber, Rev. L. DeForest, Mr. Hobbs, Rev. W. A. Casney, Rev. J. A. Ames, Rev. E. S. Best, Rev. W. C. High, Mr. Carey, and others. In the afternoon, Rev. E. S. Best read an essay, on "The Inefficiency of the Present Manner of Managing Sunday-schools," which was discussed by Revs. J. Scott, J. S. Whedon, and J. D. Collin. "The Importance of the Sunday-school Attending Church," "The Importance of Parental Interest in Sunday-school Instruction," "Benevolence in Sunday-schools," were the other topics discussed by several of the above gentlemen, and by Rev. J. O. Knowles, A. S. Weed, esq., and others. It was an interesting and profitable Convention. The members of Dorchester Church made liberal provision for the entertainment of the delegates, and their bounty was fully appreciated.

**GLoucester.**—Rev. A. F. Herrick writes: "A union two days' religious meeting has just been held in Gloucester. The exercises were conducted mainly by Mr. K. A. Burnell, of Illinois, assisted by Mr. Littlefield, of Boston, who rendered very efficient service. The resident clergymen, and other ministers on the Cape, participated in the services. The meetings were well attended, and very interesting.

**NEWBURYPORT.**—A correspondent writes: "We have for some months had very interesting meetings, and much to be thankful for; our hearts have been filled with joy unspeakable and full of glory. Some three months since, at one of our social meetings, a man who forty years since was a member of the Church where Bro. Otheman preached in the brick church on Liberty Street, but who for many long years wandered away from the Church, from God, His Sabbaths, and sanctuary, a man who has been in our city government, and engaged in shipping, having been a ship-owner, and held various positions of honor in this community, arose in his seat, and told the brothers and sisters that he was formerly a member of that Church. Scarcely a person was knowing to it. He confessed his wandering; and while the great round tears rolled down his cheeks, he told of the folly of the last thirty years of his life, of his sins and ingratitude to the God who made and kept him alive in his wanderings and disobedience. He asked the prayers of God's people in his behalf, and there he publicly pledged himself hereafter to walk in the footsteps of his Lord and Master. He has to this time been true to his promise. He takes a humble part in our meeting, and asks for grace to guide and keep him in the path of duty. His family are rejoicing in the change, and they do indeed bless the Lord at all times, and His praise is continually in their mouths. We can only say it is the Lord's doing, and marvelous in our eyes. I think as I am acquainted with the facts, that the kind and loving influence of a good brother and sister of the Church has had more influence in bringing this good result to pass than the public have any idea of. They would frequently call at his house, and in the kindest manner invite him to go with them. He, to gratify their kind request, would occasionally go with them; and we see that their faith, hope, and zeal have been blessed indeed for his good. Surely, this is the Lord's doing, and it is marvelous in our eyes.

"We are prospering. Our pastor, Bro. Parsons, is a quiet, modest, God-fearing man, who has the confidence of the community. Our meetings are very interesting, and we hope for better times; that our young men and maidens may fear God, and keep His commandments; that temperance, industry, and true piety may abound. Special efforts are being made in some of the churches for spiritual blessings."

**WINTHROP STREET CHURCH, ROXBURY.**—Last Sunday evening ten were forward for prayers at the prayer meeting, and a great work of grace seems to have commenced. All the meetings since the first of the year have been seasons of rejoicing.

### MAINE ITEMS.

Rev. W. H. H. Pillsbury, of the Maine Conference, who has been pastor of the Congress Street Methodist Episcopal Church, Portland, for the past year and a half, has been transferred to the Iowa Conference, and stationed at Burlington, with a salary (as we learn) of \$2,000. Mr. Pillsbury is a graduate of the Boston Theological Seminary, and is a young man of much promise to the Church. We wish him great prosperity in his new field.

The professors in the Bangor Theological Seminary recently issued an earnest appeal to the pastor and churches of the State, in reference to the gradual but constant diminution of the number of young men preparing for the ministry. The appeal states that two only from Maine have entered any theological seminary out of the State the past year, and that two only from the State have entered the Seminary at Bangor. We suggest that this fact calls for much earnest prayer on the part of all churches, that "the Lord of the harvest would raise up and thrust into the harvest" many more faithful laborers.

The State Temperance Convention, recently held in Augusta, made provision for raising funds in aid of the Cold Water Temple cause in the State. The list has been commenced with contributions from His Excellency Gov. Perham, Hon. Joshua Nye, and the Cold Water Temple at Parkman. Gen. Boynton proposes to be one of ten to give \$2,000 for the good work. This organization is becoming very popular and influential in the State. May this, and all other organizations for the suppression of intemperance, be increased in efficiency and power a thousand-fold.

An "old disciple," Mrs. Elizabeth, wife of Deacon Stephen Ellis, of Sumner, died Jan. 12, aged ninety-one years. This happy couple have lived together seventy-three years, and in the same neighborhood seventy-nine years, and have been worthy members of the Baptist Church sixty-three years. Dea. Ellis is now ninety-four years old, but his mental faculties are quite good, and his hope in the Redeemer unshaken. Mr. Ellis has sixty-four grandchildren, and forty-four great-grandchildren now living. "The almond-tree shall flourish."

The annual report of the State Reform School is an elaborate and interesting document. The superintendent, Rev. E. W. Hutchinson, is a Methodist preacher, and the son of a Methodist preacher, Rev. David Hutchinson (deceased), formerly of the Maine Conference. Mr. Hutchinson gives a very full account of the working of the school in all the departments. The boys as a general rule have behaved well, and many of them have made marked improvement in their studies and labors. Present number in the school one hundred and thirty-four. Fifty-nine committed during the year; of these forty-five were for larceny, ten for truancy, one for assault, one for cheating by false pretences, one for arson, and one for attempt to steal. Of the condition of the boys received, it is stated that twenty-two had intemperate parents (what a moral!), fourteen have lost the father, and twelve the mother, while fifteen had step-parents. The Sunday-school is in a prosperous condition, and is under the superintendence of Rev. Mr. Hart, assisted by teachers from the various churches in Portland. The institution has an excellent chaplain, in the person of Rev. A. P. Hillman, of the Maine Conference. The superintendent makes a suggestion worthy of careful attention, and that is, the propriety of conducting the school upon grade, or family plan, so as to do away with the mixing up of young boys, whose only crime is that of truancy, with those guilty of graver offenses, and who are really gross and vulgar. The

whole report most clearly shows the wisdom of such an institution in the State.

**HALLOWELL.**—Rev. O. M. Cousens writes: "We are having salvation meetings each evening. One veteran backslider has become enthusiastic in Christ. The interest is on the increase."

**MAINE CONFERENCE.**—"S. F. W." writes: "Suffer a word of exhortation, in behalf of the superannuated and widows of the Maine Conference. Because no word of complaint comes from them, let no one suppose they are no longer in want of assistance. The small per cent. we have hitherto been able to pay them on their claims, has been a shame to our Conference. We report from year to year six or seven thousand dollars necessary to meet their actual want, and pay them less than thousand dollars. Destitution and pinching poverty is the result. Will brethren who take collections for them be careful to give them right direction? When you raise these collections, you tell the people of their poverty, labors, and feebleness. You raise the money as 'Fifth Collection,' but return nine tenths of it to the 'Preachers' Aid Society.' You ask, 'What difference does it make?' Money returned as Fifth Collection must be distributed among the most needy superannuated widows, etc.; while money returned to the Preachers' Aid Society may be distributed among effective men in health, who fall to report a full salary. The Preachers' Aid Society was not organized to receive these collections, but to take charge of certain funds, donations, and extra collections, and appropriate them, not only at Conference, but during the Conference year, when cases of pressing want should occur among preachers, whatever their relation to Conference.

"The Fifth Collection has been nearly lost sight of, partly because the blanks furnished us were not prepared to report it, and partly because many of our preachers, supposing it made no difference, returned it to the Preachers' Aid Society.

"As the blanks furnished this year will probably be arranged for it, let every preacher see to it that all money raised for superannuated widows, etc., be returned as Fifth Collection, and what you raise for effective men whose salaries fall short, return to the Preachers' Aid Society; remembering, however, that the collections for the Preachers' Aid Society does not take the place of the Fifth Collection voted by the Discipline."

**ANDOVER SURPLUS.**—Rev. Ira G. Sprague writes: "A religious interest is prevailing at Andover Surplus, and quite a number have already experienced the Saviour's pardoning love. Our hearts have been blessed, and the churches here have been revived, in a measure, while endeavoring to carry forward this good work. May this stream of mercy increase in magnitude and power."

### NEW HAMPSHIRE.

**ROCHESTER.**—Rev. H. Montgomery writes: "As a helper of the faithful and popular pastor of the Church, Rev. D. J. Smith, I have lately spent a week at Rochester, N. H., with pleasure. The Church is in a good condition, and finely prospering. During the meetings a few straying sheep were restored to the fold, and some lost sinners were saved through the blood of the Lamb. For the generous remembrances of the people, and a sumptuous pair of blankets, I return thanks.

**PORTSMOUTH.**—Rev. C. H. Dinsmore writes: "Mr. St. John's poem, at the Methodist Church, on Wednesday evening, January 31, was received with great satisfaction, as one of the finest efforts of the season. We are paying off our church debt by generous subscriptions, and the Lord is blessing the people. Ten persons have recently been converted, and eight went forward for prayers last Sabbath evening. Several in the Sunday-school are seeking the Saviour."

**AMESBURY.**—Rev. H. B. Copp writes: "We would say, for the encouragement of others, who are earnestly praying for the presence of the Holy Spirit, that God has heard the prayer of His people, and is doing a glorious work in the Methodist Episcopal Church in Amesbury.

"The revival which has been in progress for some weeks, has of late greatly increased in interest, until it has become by far the most interesting and powerful work of grace that has ever made glad our hearts since entering the ministry. It does one good to listen to the testimony of some of the young men whose feet have recently been placed upon the Rock, and into whose mouth a new song has been put. Not far from sixty individuals in all have expressed publicly a desire for religion. We have recorded the names of between forty and fifty who have already found, or are earnestly seeking the pearl of great price. The greater part of these are heads of families, or young men. The good work is still going forward. We can hardly say that we have had a protracted meeting, but in place of the ordinary prayer and class meetings, have held for some weeks prayer-meetings in our large vestry each alternate evening. The 'Week of Prayer,' we have observed by prayer-meetings, Wednesday evening uniting with the other churches in a union service. We are praying that this good work may extend to the other churches. Already quite a number of their young people are uniting with ours in seeking the Saviour."

**MILTON MILLS.**—The Methodist society at Milton Mills, under the pastorate of Rev. I. J. Tibbets, are making arrangements to erect a new house of worship.

### VERMONT.

**THETFORD.**—Rev. J. Perrin writes: "A good revival interest is at Union Village, Thetford, on Rev. J. S. Little's charge. The watch-night was a success. At the close of the first sermon, five men and one woman received baptism, and two others were taken into full membership. At a subsequent meeting it was delightful to see children, and those of mature years penitently seeking the Lord, and to witness a glorious baptism on the Church, some forty giving glory to God in the Highest. With a new parsonage, Union Village will be a very desirable appointment. It was truly pleasant to meet some of those baptized, and received into the Methodist Episcopal Church at Thetford Centre thirty-five years ago.



## CLAFLIN UNIVERSITY.

We are still enjoying peace and prosperity at this place. The Winter Term commenced January 3d, and the institution, now filled with bright-eyed girls and boys, speaks hopefully of a year of mental and spiritual profit.

Last Sunday was the happiest day we have seen at Orangeburg for a long time; for we were permitted to dedicate a new house to the worship of Almighty God. The day was not as bright as some I have seen in the sunny South, but was, nevertheless, pleasant; the air being just cool enough to be comfortable.

At eleven o'clock, A. M., the cozy little house, which will comfortably seat five hundred, was crowded to its utmost capacity. Many came in from the country on mules, and many on foot, from a distance of more than ten miles. By this you will see that these poorest of God's poor esteem it no small privilege to be present on such an occasion.

The services commenced with a voluntary from the choir of Claflin University. A hymn was next sung, and prayer offered by Rev. T. Phillips, of this Conference, when Rev. George Whitney, of Vermont, Prof. of Theology at the institution, read the 84th Psalm; another hymn having been sung, Rev. A. Webster, D. D., delivered an eloquent discourse from Haggai, ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts." After the sermon it was proposed by the stewards to take a collection to diminish the debt of \$600 on the church, which was done. The amount of \$115 was taken in cash, and by subscriptions was increased to over \$400.

Such liberality, coming as it does from the depths of poverty, shows that my poor people, struggling through blood and fire for a living, are willing to help themselves, and by so doing, help the good friends of the North, on whom has fallen the burden of their elevation.

Continue, friends, to hold us up a little while longer, and we will hold ourselves up by and by. The church and school-house are on their march, and poverty and ignorance will necessarily retreat before them.

W. H. CROGMAN.

## ILLINOIS.

The First Methodist Episcopal Church, Decatur, Ill., was consecrated January 14, by Thomas M. Eddy, D. D., of Baltimore. The structure is one of the largest and finest in the State, and its appointments are every way in keeping with its architecture and finish. The cost of the building complete, including the fine organ from Hook & Hastings, of your city, is \$65,000. A debt of \$18,000 was to be discharged, every cent of which was provided for by the plucky and heroic members and friends of the church.

It is useless to record the sermons and beggings of Dr. Eddy. He is the *ne plus ultra* of dedicators. His labors were ably seconded by the ablest of our western dedicators, Dr. H. Buck, of Bloomington District.

This church, with Stapp's Chapel, puts a nice Methodist face on our city. Stapp's Chapel was dedicated a few years ago, and is the most elegant and finished audience-room in the West. It has lately been frescoed in the finest style of the art, and the trustees are arranging for a splendid organ. Altogether, Decatur Methodism is alive, and Dr. Eddy returns to Baltimore with many blessings attending him.

## Our Social Meeting.

A Congregational preacher, the author of "the United States, the Kingdom of Heaven," a very original and able book, sends this:—

## A PROPOSAL.

It is now admitted by all, probably, that the question of Woman Suffrage must be passed upon politically by the American people. And the number is increasing of those who believe that Miss E. Stuart Phelps wrote truly in a recent article, when she declared, "It is no figure of speech to say, that the 'Woman Question' is the most tremendous question God has ever asked the world, since He asked, 'What think ye of Christ?' on Calvary." Nor was I ever more convinced than I am to-day, of the truth of the saying, "Jesus Christ lived on the earth, and died on the cross to give woman the ballot." Not that this was His only object, or His chief object; but that it was one object. And I will add, that He came to perform a literal, political work; and that Woman Suffrage is the supreme political reform in the movement which He inaugurated.

To this great reform of Jesus Christ's, the Church, as an organism, is opposed. It believes that Woman Suffrage is sprung from the 'carnal heart,' and the devil, rather than from the Saviour of men. To meet the issue thus raised, I have prepared a lecture entitled, "The Bible Argument for Woman Suffrage," in which I endeavor to point out the very words of Jesus which are the source and authority of the movement. Having done so, I respectfully ask the churches of every denomination, especially those near Boston, to listen to the argument, and judge the question on its merits. Whoever will open their vestries, and give due notice, I will address, so far as my parish duties will permit, without charge other than my expenses; and without even those, so long as my private funds hold out. I propose, also,

that in each instance, at the close of the lecture, there be a "Question Meeting," in which all present who desire, may present their objections in the form of questions, which I will try and answer. Let me also add, to prevent misapprehension, that I am not employed to do this, but am acting, so far as human agency is concerned, alone, and solely for what I am convinced is the cause of the Master.

A wide-awake brother speaks on a wide-awake subject:—

## HOW TO GET OUR MINISTER.

Methodistically—a minister gives up his right to seek a Church—and the Church gives up her claim to secure a minister. The Episcopacy, a third party, provides for both, conditionally. But as the Episcopacy cannot know the wants and abilities of ministers and churches, the Presiding Eldership practically does the appointing by advisement. Certain churches and ministers have assumed their conceded rights, and virtually made their own appointments, six months or more before Conference; the Bishop then approves, and the work is done.

If this rule works well for one, may it not for another? If for a few, why not for all? Ministers and churches tell the Presiding Elders their wishes, but somehow, matters get mixed up in their minds, and the ministers and churches seeking each other; often do not even see each other when the appointments are read off, and somebody has a tax laid upon his inventive skill to make the preacher and people believe that they did not want each other; Church, "that minister was not the man for you." Minister, "that place was not the one for you," etc.; the very best thing in the world was done for all concerned. There are courageous churches and ministers who pop the question to each other easily; there are different ones who would love to—were dying to do it, but don't know how. They tell the Presiding Elder, but fear to tell a brother minister or a sister Church.

Now this whole matter can be done by correspondence regularly, and will in no wise interfere with episcopal authority. Ministers and churches in their respective Conferences are pretty thoroughly known to each other. A Church knows that a certain minister is the man for the present time to do what they want done for them; so a note is dropped to the brother, that if the authorities would send you to us, it might be made mutually satisfactory. And here the matter rests till the proper time. Ministers and churches may often fail of mutual understanding by the mixings and compromises of cabinets.

This subject is fairly within the limits of this right and duty; and I can see no objection to the method, which is this: let the minister write to the Bishop, three months before Conference, a statement of his condition, wants, and prospects—tell the same to his Presiding Elder, and intimate to the Church or Churches wishing his services, his views; leaving, however, all subject to the authorities of the Church at Conference, and their decision. So the matter is left with the proper authority for final settlement. Now the churches reporting to the Bishop, the Presiding Elder, and the minister their wishes, as the ministers do, there is an above-board, mutual understanding between all parties the responsibility is divided; and with this full hearing, the appointments will be made for the highest good of the whole.

A woman preacher in Minnesota, Rev. Mrs. Wellcome, a licensed exhorter of the Maine Conference, thus describes—

## A LATE VISIT TO MINNESOTA.

A journey by rail of 2000 miles is not very restful; and when terminated, I found myself on the camp-ground at Kasota. By request of the Committee, I gave two discourses at the meeting, the first from the words of Jesus, "Have faith in God;" the second from Rom. vi. 16. The Spirit's power was realized, souls were awakened to the duty of a full consecration, and in the social meeting that immediately followed, several were enabled to yield all, and receive the blood of cleansing and seal of the Holy Ghost. One sister who had formerly enjoyed the full salvation, and lost it, regained it, and shouted aloud, "Glory, Hallelujah!" Several sinners were led to Christ, and the meeting closed gloriously.

On Monday, traveled in a buggy to Garden City, thirty miles distant. Here we found our aged parents, who had nearly reached fourscore. It was an affecting meeting, indeed. The next day we all went to a Baptist Sunday-school picnic of Germans, eight miles away, in a delightful grove. Two Baptist ministers beside the pastor were present—Americans—one of them pastor of the Baptist Church, Garden City. Learning that my husband and I were public speakers, he would have us address the company. The pastor of the Church at Garden City afterward invited me to address his school, and also to preach from his pulpit.

At Shelby I was introduced to Bro. Eastman, a Methodist preacher, who very cordially invited me to preach for him, at Vernon, the next Sabbath. We accepted his invitation, and gave two discourses to a large and attentive audience.

Thursday, traveled in a double horse-buggy forty miles, over the grandest prairie land we had seen. Ocean-like, it extended one broad level as far as the eye could reach, dotted here and there with a farm-house, and cotton-wood grove. When the sun sank from view, it really seemed as though it were going down into the sea. It was about this time that our attention was called to two sand-hill cranes that were dancing. I must tell you about these singular birds, of which I have never read in history. They are very large—the largest bird of the West. When stretched up their full length, they are as tall as a man. They have a fashion of dancing, and sometimes more than a hundred of them will come to the dancing-floor from all directions, and go through

a regular dance, keeping perfect time, as though some one was playing music for them. They perform thus for an hour or more, and then disperse.

Sabbath morning, had to ride fourteen miles, to Garden City, where we had an appointment. Reached there at the precise time appointed, and had freedom in addressing those assembled. Evening, spoke in the Baptist Church, which was packed as never before, and stores could not get in, but gathered around the open windows. Some came nearly ten miles, so great the curiosity to hear a woman preach—a novelty in that region. By the help of God, with a Baptist minister on either hand in the pulpit, we had no fear of man, and spoke an hour with perfect ease; and though in the midst of our discourse the congregation were seized with a sudden panic, and rushed out of the doors, some leaping from the windows, we were kept in calm self-possession and peace. We remained quiet in the desk, looking down on the stampede, until in about five minutes nearly all of the congregation returned; then we took up the sentence last uttered, and went on with our discourse. The cause of the alarm was a loud crash, resulting from the breaking loose of a horse among the carriages; but the people thought the building was falling, which being built of brick, had warped and cracked on one side, and many had deemed it unsafe—hence the general fright.

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

**THE BIBLE IN TURKEY.**—The last *Bible Society Record* gives the following information respecting the spread of Christianity, by the circulation of the Bible, and other agencies, in Turkey:—

"The extension of Christianity—Protestant Christianity—and with it, necessarily, the circulation of the Holy Scriptures, call for our profoundest gratitude to God. Some notable evidence of it has recently come into our hands. We have before us a remarkable document, forwarded by the Rev. Dr. I. G. Bliss, of Constantinople. It is a report of Hagop Effendi, head of the Protestant community in Turkey, of a long tour in the Turkish empire, made at the expense of the Sultan. It is entitled, "Memorandum concerning Protestantism in the Turkish Empire." It is too long for our columns, and runs more into missionary affairs in general than is exactly appropriate to our *Record*. Still, as showing the effects of the Bible, and of preaching according to the Bible, it is closely connected with the objects of this Society. This will justify us in stating, that while missionary work in Turkey was commenced only in 1818, the number of Protestants registered in the empire is 23,000, made up of almost every nationality in the empire. The document describes the social, moral, and educational condition of this community, which we cannot give; but it interests us to know, that while the last year shows a distribution of 30,000 school books, and 25,000 religious books, it shows also, not less than 72,000 Bibles, and parts of Bibles disseminated. This certainly is encouraging and gratifying for one year's labor, and proves that our Bible societies have done, and are doing, a noble work in that country. We cite these facts to encourage our contributors, and stimulate them to keep giving to this good cause. Verily, your contributions in this field yield a blessed return."

**THE BIBLE IN MADAGASCAR.**—Read the following description of what the Bible has done in Madagascar. Read, rejoice, and give God the glory:—

"Mr. Ellis, who translated the Bible for the people of Madagascar, at the last meeting of the British and Foreign Bible Society, said that thirty-eight years ago Christianity had been introduced into Madagascar, and then persecution had driven away the missionaries. The native Christians were persecuted, but there had not been one apostate. After twenty-eight years, when the missionaries came back, they found Christianity flourishing; and now there were 350,000 worshippers, 20,000 in fellowship, and 2,000 native teachers, and 600 congregations. This had been effected in a great measure by the written Word alone, and not by teaching. There was one copy which had been buried in the time of persecution, and had effected such great good that it had been put under a glass case."

**MICRONESIA.**—The mission to Micronesia was commenced in 1851, by Messrs. Snow, Sturges, and L. H. Gulick, and two Hawaiian missionaries—the Americans acting as leaders for the Hawaiians. "In 1852, Ponape and Kusaie were occupied, and in 1857, the Marshall and Gilbert Islands. The Gilbert Islands are now cultivated by Mr. Bingham, and eight Hawaiian missionaries; the Marshall Islands by Messrs. Snow and Whitney, and seven Hawaiian missionaries; and Ponape, by Messrs. Sturges and Doane; and it is expected, that during the present year there will be an extension of the mission westward, by both Hawaiian and Ponapean missionaries." The success of these missions has been great, and never were their prospects so cheering as at present. The principal laborers in them are converts from the Sandwich Islands.

**POLYNESIA** is limited to the Eastern Pacific, lying east of 180 degrees of longitude from Greenwich. It has, with some exceptions, been Christianized since the commencement of the present century. Dr. Mullens, Corresponding Secretary of the London Missionary So-



city, says: "In more than three hundred islands of eastern and southern Polynesia, the Gospel has swept heathenism entirely away. The missionaries of four great societies have gathered four hundred thousand people under Christian influences, of whom a quarter of a million are living still, and fifty thousand of these are communicants." For such extraordinary triumphs of Christianity, the Church should greatly rejoice, and renew her efforts with greater zeal for the conversion of the world to Christ.

**THE PREDICTION NOT FULFILLED.**—Dr. Jeter remarked to Dr. Judson during his last visit to his native land:—

"When, more than a half a century ago, the work of Foreign Missions commenced among the Anglo-Saxon Christians, led on by the immortal Carey, it was predicted that its advocates would soon grow weary, and relax their efforts. The prediction has not been fulfilled. At no previous period has it been so much the settled policy and purpose of the churches to make efforts and sacrifices in the work of evangelizing the world as it is now. And, above all, we found our hopes on the Divine promises. Unless we have misconceived their import, they point to a time of greater light, purity, and triumph in the Church than the world has yet seen. This sin-darkened earth is to be filled with the knowledge of the glory of God. From the rising of the sun, even unto the going down of the same, the name of Christ shall be great among the Gentiles, and in every place incense shall be offered unto His name, and a pure offering."

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**CANKER-WORMS.**—There is no greater enemy to the apple-tree than this same detested canker-worm, and some orchardists have suffered so severely from its ravages, that they declare most emphatically that it is no use to try to raise apples. It cannot be denied that they do very much interfere with the successful cultivation of this fruit, and yet we know there are some good growers who have been quite successful in spite of all obstacles. Many methods have been recommended to prevent the ravages of this insect; but few of them, however, have answered the purpose. In olden time, tar alone was used, applied with a brush to the body of the tree on a band, or strip around the same, so as to prevent the female from ascending the tree to lay her eggs. The tar was applied daily, or possibly twice a day, so that it should be soft and fresh, or sufficiently so to have the insects stick in the tar as they attempted to push their way up. The plan of putting a strip of canvas or tarred paper tightly around the tree on which to spread the tar, was an improvement on the old way, and less injurious to the tree. Within a few years many devices for the destruction of the insect, or to prevent its ravages, have been introduced; among the most approved of which is the use of printer's ink, in connection with cheap oil, or without. It is applied as tar is applied, with a brush or a strip of paper, and renewed as often as it becomes necessary. This has been found to be an improvement over the tar, and we recommend it for general use. Another, is the use of wooden boxes built around the base of the tree, with a gutter filled with crude petroleum, or other oil that will prevent the grubs from ascending the tree. To make this plan effectual, the leaves and all the other rubbish must be kept out, so that no bridge will be formed over which the insects may travel. The space between the edge of the box or gutter, and the tree, should be filled in with compactly ground oyster-shells, or other substance, that will prevent the grubs from going up through it. The use of iron troughs filled in the same way with oil, has met with favor among many intelligent men. If there are any better methods of preventing the ravages of this insect, we are not acquainted with them, and should be glad to receive such information as would be of service to our readers. One thing is certain, that few or no apples can be raised where these fellows are allowed to have their way; and it becomes the orchardist to be diligent, at least in season, to prevent their destructive tendencies. The time when they run the most is in the fall, when the ground freezes nights and thaws during the day, and the same is true in the spring. The insect is a very persistent fellow, and will push along in spite of many obstacles, and constant vigilance is required, and should be exercised, if entire freedom from its ravages is to be secured.

**TAKING PAPERS.**—We once in a while hear a farmer say, he cannot afford to take a paper. Cannot afford two or three dollars for that which would come to his home fifty-two times a year, laden with choice reading, and valuable information for young and old. Better do without a great many other things, than refuse to take a good paper that will give, not only the news, but

many things that are interesting concerning the crops, cattle, management of farm, seeds, and a thousand and one things that come into the mind of the editor to give week by week. The more intelligent, the more successful. We do not blame farmers' boys for leaving a home where no paper of any kind comes to cheer and instruct them. It very often happens that a single item in a single number of a paper will save to the taker many times more than a whole year's subscription. Keep posted, and in order to do so, take the papers.

**HORSE-RACING AND FAIRS.**—The *Boston Cultivator*, speaking of the annual meeting of the Hampden Agricultural Society at Springfield, Mass., says:—

"The Society is nearly \$25,000 in debt, the result of the management of the Springfield Club, who built the grand stand several years ago, and shouldered the expense upon the Society. This had occasioned great opposition to the Club, which culminated on Wednesday in a square fight, in which the fast horse party, as they were called, were defeated."

It is high time that a broad distinction were made between sporting clubs and agricultural societies, and between horse-races and agricultural fairs. The union of these two diverse if not antagonistic elements has been the means of strangling what is good in associations for the promotion of agriculture and kindred pursuits. Breeding race-horses is not within the sphere of farming. It may reasonably be doubted whether it is productive of any good; it is very clear that it is productive of more evil, if the morals of the human race are of any account. Horse-races are gatherings for black-legs, and they are no more within the range of a farmer's legitimate pursuits than gambling. We do not at all believe in mingling things that are so opposed, and the farmer will have reason to rejoice, if the day ever comes when agricultural fairs shall again be made what they ought to be, and what they once were. We may express the hope that this subject will be discussed in the winter sessions of agricultural societies, and that they will decide to cut loose from all such evil associations. The result of the Hampden Agricultural Society's departure from farming to horse-racing may be an extreme case, but it is not a strange one.

**LONGEVITY OF FARMERS.**—In a late address before the Farmer's Club, of Princeton, Mass., Dr. Nathan Allen said, that according to the registration report of deaths in Massachusetts, published now for about thirty years, and preserved with more accuracy and completeness than anywhere else in the country, the greatest longevity is found to obtain in agricultural life. In the ten different occupations as given in these reports, the cultivators of the earth stand, as a class, at the head, reaching on an average, the age of nearly sixty-five years, while that of the next class, merchants, is only about forty years; that of mechanics of all kinds, about forty-eight years, and that of shoemakers about forty-four years. Thus there is an advantage of about fifteen years, on the side of farmers as compared with merchants, as they reach an average age but little short of three-score years and ten allotted by the Psalmist of human life.

### Obituaries.

**OSMON CLEANDER BAKER** was born in Marlow, N. H., July 30, 1812. His father, Isaac Baker, esq., was a man of strong and well-cultivated mind, a valuable citizen, and a skillful physician. He, for several years, was a member of our State Legislature. He, with his wife (a most excellent woman), embraced religion in 1826. They soon became members of the Methodist Episcopal Church, and honored their profession until death. Osmon was the youngest of their five children. He was placed in the Wesleyan Academy, at Wilbraham, at the age of 15 years. During the first year there, he, with David Patten (now the Rev. Dr. Patten), knelt as seekers of religion side by side, were converted at the same hour, and were classmates and room-mates through their academic and collegiate courses. They have since been associates in our Theological Institution in this city. They have made a noble record, and both the living and the dead are enshrined in the hearts of many thousands.

The experience of young Baker was most satisfactory. He was filled with rejoicing, and his path grew brighter and brighter to the end. He was baptized, and received into the Church by Dr. Plisk, then Principal of the Academy. At the age of 17, he was licensed to exhort; and at the age of 20 he received a local preacher's license.

He entered the Wesleyan University in 1830, being then 18 years of age. At the close of his third year, by reason of ill health, he was compelled to leave college; but finally completed his studies, and took his second degree in honorable standing. On inquiring of Dr. Plisk as to the scholarship of Bro. Baker, near the close of his third year, the writer was informed that his progress was quite good, and yet somewhat retarded by his labors among the destitute people of the adjacent neighborhoods, to which Bro. Baker was prompted by his great love for souls. In 1834 he was elected Professor in the Newbury Seminary, Vt., and in 1839 Principal of that institution, which office he filled with distinguished ability five years. During those ten years, several thousands of young gentlemen and ladies passed under his instruction, and it is not known that in a single instance he failed to secure the esteem of his pupils.

Feeling a strong desire to enter into the more active duties of a Christian minister, and having some years before become a member of the New Hampshire and Vermont Conferences, he resigned the office of Principal, and was appointed to Rochester, N. H., and afterwards to Manchester. By the urgent and unanimous request of the preachers, he was then appointed Presiding Elder of the Dover District. In this, as in all the offices he filled in the Church, he was very popular and useful. At the end of his first year, much to the regret of all the preachers, and against his own wishes, he was prevailed upon to accept a Professorship in the Theological Institution at Concord, N. H., which city became his place of residence until his death. In this position he became more extensively known to the Church and the community. His spotless reputation, his ardent and uniform piety, his strong and well cultivated intellect, and his rare administrative qualities, pointed him out as a suitable candidate for the Episcopacy. Much to his surprise and regret, he was elected to that high office by the Gen-

eral Conference in 1852. It was only at the earnest entreaty of the preachers, and especially the Bishops, that he yielded, convinced that the voice of the Church should not be disregarded. For more than fourteen years Bishop Baker discharged, with signal ability and devotedness, the onerous duties of that high office, presiding at the Conferences, taking oversight of missions, of our educational interests, and, in a word, making "full proof of his ministry." His labors were spread over the whole field, from the Atlantic to the Pacific, and from the extreme North to the extreme South.

In June, 1866, while journeying to meet the Colorado Conference, at Empire City, he was arrested by paralysis. With much difficulty he reached the seat of Conference, and examined and ordained the candidates for the ministry in his room. Then he returned, as he went, over the roughest of roads, and in a poor conveyance, traveling day and night some five hundred miles to reach the nearest railroad, and at length arrived at home, exhausted and broken down.

For some time the Bishop improved somewhat, and for two years, or more, presided at several Conferences, and met the Board of Bishops at their annual meeting. But it was soon evident that his active labors were drawing to a close. For the last two years he had been unable to take part even in social meetings but very seldom. Still, he went to the house of God regularly, nearly every Sabbath. It was sad to see his noble form, shrank and wasted, slowly leaving his home, and, assisted by his faithful wife, making his way, with unsteady steps, to God's temple; and yet it was a noble instance of devotion to the service of God. Speechless, yet with a countenance beaming with joy, he sat and heard the Gospel he had so long and ably preached to thousands, and which was now the

"Strength of his falling flesh and heart."

At length the last Sabbath service for him ended. With tottering steps he passed my door, and reached his own, and then fell. His wife, unable to raise him, ran to my door. Mrs. S. and myself ran to help him, but he had succeeded in gaining his feet. After a day or two, he revived so far as to walk out a few rods; but on Friday night, December 8, the fatal death-blow was struck. He lingered until Wednesday, the 20th, at 11 A. M., and then, in the presence of his family and a few friends, sweetly fell asleep.

In his social relations, Bishop Baker was most happy. He was married in 18—, to Miss Mehtable Perley, a daughter of intelligent and devoted Methodist parents. Another daughter is the widow of our lamented brother, Rev. Chester Field; and a third is the wife of Rev. Dr. Miner, President of Tufts University. Of Mrs. Baker, it is sufficient praise to say, she has shown herself every way worthy of her good and great husband. Three beautiful children were taken from them by death in early childhood, and two daughters are yet living—one of them the wife of Rev. E. F. Pitcher, stationed in Lawrence; the youngest residing with her mother. An adopted daughter was married, some four years since, to Rev. Bro. Hoyt, of the New York Conference. All the amiable traits of character possessed by Bishop Baker were beautifully shown in his family.

In his person, Bishop Baker was a model of manly beauty; and in his intellectual and moral character, there was an equal symmetry and beauty. There was in his intellect no very prominent point of greatness, nor any perceptible weakness. His was a beautiful, harmonious development. His religious character, also, was of the same description. Such a man could not fail of success in any department in which God placed him. He was eminently successful as an instructor, both in literature and theology. He, more than any other man, may be reckoned as the originator of theological schools in our Church, he having gathered a class of young men in the Seminary who were contemplating entering the ministry, and instructing them in the various studies pursued in theological seminaries. And he was among the first and foremost to urge on the work of theological education, and bring it to its present condition of prosperity. The Church is greatly indebted to him, also, for that invaluable work, "Baker on the Discipline," a much-needed work, and one which has already accomplished immense good in directing to the proper course of administering discipline. As a preacher, while none will claim for him a place among the greatest of pulpit orators, all will agree to accord him a place with that class of preachers, who, by a clear and forcible presentation of God's truth, in well-chosen words, in kind and winning manner, and, more than all, with the Divine anction, succeed in pleasing and profiting their hearers. I pity that person who failed to be interested in Bishop Baker's preaching.

Of his qualifications and labors as Bishop, I will not presume to speak, only to express what I believe is the opinion of our preachers in general, namely, that he has been excelled by very few of his predecessors or co-laborers. For correctness and despatch of business as a presiding Bishop, he was unrivaled.

In private life, Bishop Baker was remarkably amiable. From his boyhood I have known him intimately; for ten years lived but a few steps from his door; and for most of those years spent some time with him every day; and yet in all these seasons of confidential intercourse I never heard a sentence that savored of envy, or uncharitableness, or bigotry, or that might not have safely been spoken in the presence of anyone who was the subject of our conversation. He was generous in the support of all the benevolent enterprises of the day, according to his means, of which he had a competency.

A few days before his death, he remarked, in private conversation with the writer, that he had all through his years of superannation been fully resigned to the will of God, and had enjoyed an uninterrupted evidence of his acceptance with God. He is gone from us. We shall miss his pleasant face and charming society. Henceforth earth holds less that is dear to us, and heaven much more.

There will moulder in that coffin a heart that was never swollen with stormy passion, never the seat of pride, or envy, or vain ambition, but filled with love of God and man; a tongue that gave no vain or frivolous utterances, but which was moved by the law of kindness. There will turn to dust what was one of the noblest forms of manhood, in which dwelt one of the loveliest, greatest, and purest souls that ever left us for

"The house of our Father above,  
The palace of angels and God."

Concord, N. H., Dec. 25.

ELEAZER SMITH.

**ABNER LOWELL** died in Philipsburg, Me., Dec. 27, 1871, aged 91 years.

He became a Christian in early life, and lived firm in the faith of a risen Saviour, until that Saviour called him home to dwell in that "house of many mansions." He was a man of superior business ability, and highly respected and beloved by all who knew him,—ever ready to aid, in case of distress, or in any enterprise that would promote the salvation of our fallen race, having founded and maintained the first Freewill Baptist Church in this town. He lived to bury two wives and five children, which were his all. His last son, Tallman, who was his stay and support in his declining years, died one year before, at the age of 63.

And so has passed away the oldest and one of the best men of this town; and, in the language of the great Apostle, we might exclaim, "He has fought a good fight; he has finished his course; he has kept the faith;" and now he has gone to wear that unsullied crown of glory that shall never fade away. Being brought from death to life by our beloved Redeemer, he will praise Him in brighter, purer strains to all eternity.  
Cape Elizabeth, Jan. 25, 1872.

J. W. LOWELL.



## HERALD CALENDAR.

Monthly Holiness Conference, at Chestnut Street Church, Portland, Feb. 12  
Dedication, at Newmarket, N. H., Feb. 14  
Dover District Ministerial Association, at Greenland, Feb. 15, 16  
Dedication, at Maple Street, Lynn, Feb. 15  
Claremont District Ministerial Association, at Hinesdale, N. H., Feb. 19-21  
Portland District Ministerial Association, at Biddeford, Feb. 19-21

## EASTERN CONFERENCES.

Wilmington, at Laurel, Feb. 21, Bishop Ames.  
Baltimore, at Washington, Feb. 25, Bishop Ames.  
New Jersey, at Trenton, Feb. 26, Bishop Ames.  
Philadelphia, at Philadelphia, March 6, Bishop Ames.  
Newark, at Hackettstown, March 13, Bishop Ames.  
Providence, at Providence, March 20, Bishop Ames.  
New England, at Worcester, March 27, Bishop Ames.  
Troy, at Saratoga Springs, March 27, Bishop Ames.  
New Hampshire, at Bristol, April 3, Bishop Ames.  
Vermont, at Chelsea, April 3, Bishop Ames.  
Maine, at Gardiner, April 10, Bishop Ames.  
New York, at New York, April 10, Bishop Ames.  
New York East, at East Bridgeport, April 10, Bishop Simpson.  
East Maine, after the General Conference.

## The Secular World.

## EDITORIAL ITEMS.

Rev. M. McCabe and Rev. Mr. Stratton, of Oregon, will visit this vicinity next week, in the interests of the Church Extension Society. They will on Sunday be at Malden and Lynn; on Monday evening, at half past seven o'clock, they will speak at the Tremont Temple. The Troy Praying Band, and the Hyers have consented to be present and sing. Rev. Mr. Bidwell will also speak on Monday evening with Rev. Mr. Stratton and McCabe. These, and Bro. McCabe, with both their remarkable voices, and possibly the Hutchinsons; will draw a great crowd.

A great revival is in progress at Auburndale, under the labors of the Troy Praying-band. Over three hundred conversions are reported at Lowell, under the labors of Mrs. Van Cott. She will be at Woburn the next two weeks.

The Hyers Girls sang at the Preachers' Meeting last Monday, and a collection was taken up to aid them. They are still young, and are very remarkable singers, in quality and capacity. They will yet make a great sensation in the musical world. The Hutchinsons gave their farewell songs to a delighted house. They have made hosts of friends in their late visit to New England.

The Troy Praying Band spent last Sunday at Tremont St., Church, Rev. Dr. Hare's, and had a very successful meeting. They continue for two or three days, afternoon and evening, half-past 2 and half-past 7. Next Saturday evening and Sunday they spend at Newtonville. They are accomplishing a wonderful work, and the Lord is evidently blessing their labors.

**THE WILL OF THE LATE ISAAC RICH.**—The will of the late Isaac Rich has been presented for probate. It is dated August 7, 1869, and appoints William Claflin, of Boston, W. H. West, of Dorchester, and John G. Goldsberry, of Boston, executors and trustees, exempting them from giving bonds. The will made ample provision for his wife, then living, and the following private bequests are to be paid: To Reuben Rich, of Wellfleet, the house, buildings, and land now occupied by him, and \$500 a year; to Mrs. Ruth Higgins, of Wellfleet, \$500 a year, the bequest to be continued to her husband after her death; to Solomon R. Higgins, and Jesse T., her sons, \$2,000 each, and to Eunice, her daughter, \$1,000; to his sister, Mrs. Azubah Leconte, her heirs and assigns, the house occupied by her and her husband, in Wellfleet, also \$500 a year; to Sarah Frances Hascall, his housekeeper, \$1,500 a year; to Isaac Rich, son of Thomas A. Rich, and to Sarah Ellen Rich, his sister, \$2,000 each; to Isaac R. Burwell, of Chelsea, \$1,000; to Isaac R. Noble, of St. John, N. B., \$1,000; to Isaac R. Robinson, of Brooklyn, N. Y., \$1,000; to the Rev. Joseph Cummings, President of Wesleyan University, \$10,000. These

bequests amount to \$23,000, and the annuities to \$3,000. All the rest of the property is to go at the end of ten years, with all the accumulations thereon, to Boston University, and be under its management and direction to promote piety and learning, and inasmuch as he hopes the Boston Theological Seminary will be merged in the Boston University, he directs his trustees within three years after his decease, in case Boston University shall have become possessed of real and personal estate to the value of \$200,000, to pay to the trustees of said University the sum of \$10,000, in five years \$20,000, in seven years \$30,000. These partial payments are not to be made unless the University becomes possessed of \$200,000. In case Boston University does not within ten years acquire property to the amount of \$200,000, or in case it abandons its charter before that time, one undivided half of the above-mentioned property shall revert to the Wesleyan University at Middletown, Ct.; and from the other undivided half \$100,000 to the town of Wellfleet, the income of which to be used for purposes of education; \$100,000 to the Wesleyan Academy at Wilbraham; \$25,000 to the Preachers' Aid Society of the New England Conference; \$25,000 to the New England Educational Society; \$25,000 to the Maine Wesleyan Academy at Readville; \$25,000 to the East Maine Academy at Bucksport; and the residue and the remainder of all the property to the Wesleyan University at Middletown. The property under the will is sworn at \$1,300,000.

**RELIGIOUS CANVASS.**—Mr. R. A. Burnell, of Illinois, is visiting this State. He is a lay preacher of great power, devotion, and faith, who, for the past fifteen years, has been laboring all over the United States, with most precious results. His mode of operations is to spend two days in each place, when such questions as these are discussed: "Our young men; their dangers. What shall we do for them?" "How to interest the unconverted in our Prayer Meetings," "Religion in the Family," "Employers responsible to God for Employees," etc., etc.; questions these of the most vital importance in the Church. Prayer and praise meetings are held, and also Children's Meetings. Mr. Burnell commenced in this State, in Springfield, on the 23d ult.; then at Westfield, Wilbraham, Rockport, and Gloucester. This week, meetings will be held in Marblehead, Lynn, and Lawrence. These meetings have the effect of stirring up the people. We wish him God speed. He is working in connection with the Young Men's Christian Association.

Our readers will say of our paper this week, Rev. Dr. Wise is pungent and readable, and to some, we hope, not all, convincing. J. O. Knowles follows in a powerful and beautiful essay. Rev. Dr. Barrows talks with great wisdom on the state of our work among the Freedmen. While stories and incidents, news and all, make a live sheet. Read and circulate.

## THE NEWS.

## Domestic.

The general railroad bill was passed to a third reading in the Massachusetts House of Representatives on the 2d, in the same form in which it was originally reported by the railway committee in the Senate. A bill was introduced on leave in the House, providing that none but practicing attorneys-at-law can be appointed justices of the peace.

The Postmaster-General on the 2d, in accordance with the recommendations of the post-office committees, executed a contract with the Williams and Guion steamship line for carrying the Wednesday mail from New York to Liverpool and Queenstown, for two years from January 1, 1872, at the rates of compensation prescribed by law.

Reports from the Northwest show that there have been great suffering, and some loss of life on the plains. A despatch from Sioux City says that several deaths occurred near that city from exposure. Two men, father and son, were frozen to

death on Percy Creek, ten miles north of that place. When found, the bodies were within twenty rods of a house. Three men, Hollanders, names unknown, were frozen to death on Rock River, Sioux County, Sunday. A despatch from Vermillion, Dakota, says that several persons perished from cold in that valley. Two boys were caught in the storm near Lodi. One was frozen to death, and the other had his arms and legs badly frozen. Two men are reported dead from cold in Turkey Creek, in Dakota, and several other deaths are reported, the particulars of which have not been received.

The Union Pacific, and other western railroads, have been blockaded and delayed by great snows.

A serious accident occurred on the Lehigh Valley Railroad, about four miles above Mauch Chunk, Pa., Feb. 1. The morning passenger train, crowded with people from Wilkesbarre, for New York, was thrown from the track by a broken rail. One of the cars was thrown into the Lehigh River, a distance of forty feet, and another, after making several evolutions lodged at the foot of the steep embankment. The red-hot stoves overturned immediately, set the debris on fire, and the air was filled with the cries, groans, and shrieks of the wounded and dying. A few passengers were killed instantly. It was at first supposed that only six were killed, and twenty wounded, but afterwards two more dead bodies were found, and several wounded. A special to *The Times* from Scranton, says, that the number of those fatally and seriously injured will reach twenty. The accident occurred at 9.45. The train was running at a high rate of speed. There are many short curves in this road from Pennsylvania to Mauch Chunk, and this accident occurred on one of them. The weather was extremely cold, and the suffering of the victims was extreme. The negro woman who perished with her child, left a little girl, two years of age, to be sent home by the return train. She passed through the awful crash, and was thrown out upon the ice of the river entirely unharmed. One man escaped with slight scratches by jumping from the car at the moment it broke loose from the train. A plucky telegraph repairer, Charles Simmons, with one arm disabled and the other badly bruised, after doing his part to save his fellow-passengers, set to work and replaced the telegraph wires, thus restoring the severed communication with points north and south.

The Czar of Russia has appointed Baron von Offenburg, late consul-general at Bucharest, envoy extraordinary and minister plenipotentiary of Russia to the United States. By the same imperial decree M. Catacazy is attached to the foreign office in St. Petersburg.

The House Committee on Foreign Relations is unable to agree upon legislation to carry out the provisions of the treaty of Washington.

The public debt of the United States was reduced \$5,663,461 during the month of January.

The Congressional Committee to investigate the political troubles in Louisiana, has begun its work. A general statement from one member of each faction will be received.

The North Carolina Legislature has elected M. W. Ransom, United States Senator. He is a democrat, and formerly was a general in the Confederate army.

## Great Britain.

At a meeting of the electors of Birmingham on the 29th ult., a letter was read from Hon. John Bright, in which he expresses the hope that he will be able to attend a portion of the forthcoming session of Parliament. He also advises efforts to decrease the expenditures of the government.

St. Paul's Cathedral is being handsomely decorated for the official Thanksgiving to be held there in February for the restoration to health of the Prince of Wales. The common council of the city of London is also engaged in the consideration of the subject of making preparation of thanksgiving for the Prince's recovery.

Sir Charles Dilke was married last week at Chelsea, England, to Miss Shiel. As women are proverbially aristocratic, if not monarchical, in their instincts, we fear we shall hear no more from Sir Charles. Matrimony is often the grave of more than love.

The national convention to secure the recognition of God in the Constitution of the United States, met in Cincinnati, on the 31st ult. Judge M. B. Hogan, of that city, is President. A series of resolutions were presented and laid over for consideration next day. Among the Vice-Presidents are Governor Washburn, Messrs. C. G. Nazro and E. S. Tobey, and Rev. A. A. Miner, of this city.

A Woman Suffrage Association Meeting was held in Tremont Temple last week.

The Japanese embassy party, numbering 108 persons, left San Francisco for the East on the 31st ult., in a special train consisting of five palace cars.

It is reported from London that the British Government has sent a despatch to Washington withdrawing its agreement to submit the Alabama claims to the Geneva board of arbitration if the liability for indirect damages remains an open question. Despatches from Washington say, however, that no information has been received by our government which excites fears that the Geneva arbitration will fail in its object. The report is hardly credible without confirmation.

## Russia.

Late intelligence has been received from Schamaka, the town of Transcaucasia, which was recently destroyed by an earthquake. The town was visited by a series of violent shocks of earthquake, following each other in quick succession, causing the greatest consternation among the inhabitants. A panic seized the people, and a general exodus began. The shocks continued for some time, culminating in a concussion which shook the earth for miles around, involving the city in a mass of ruins. Scarcely a building is left standing. Thousands are believed to have perished. The calamity causes a profound sensation throughout eastern Russia.

## France.

The National Assembly on the 30th ult., voted 422 against 239 in favor of the merchant-navy bill. On the next day the Assembly, by a large majority, passed a bill authorizing the government to notify England and Belgium of the termination of the commercial treaties between France and those countries. A motion for the return of the Assembly to Paris was rejected.

## Miscellaneous.

A barbarous attack has been made upon the Jews in Ismail, on the Roumanian frontier. Several were killed, many were wounded, and all who could fled from the place to save their lives. The fugitives were kindly received in Constantinople.

There is trouble in Arles, France, occasioned by a strike of railway laborers.

Eight thousand men have sailed from Cadix for Cuba.

The steamer *Hornet* has been libeled at the suit of thirty persons, who shipped upon her from New York with the understanding that they were engaged in the merchant service, but when at sea were compelled to enlist in the service of the Cuban junta.

A large number of colliers at Blaen-Honddan, South Wales, have struck, and disturbances are apprehended. The military are under arms.



